

(PT 1/2/3)

Mohammad al-Qahtani

Al-Wala' Wa'l-Bara'

According to the 'Aqeedah of the Salaf,

Part 2

(With slight grammatical modifications)

By Shaykh Muhammad Saeed al-Qahtani

Table of Contents

Foreword

In the Name of Allah, the Merciful, the Compassionate

Praise belongs to Allah, Lord of the worlds, and may the blessings and peace of Allah be on our Prophet Muhammad and on his family and on all his companions.

The subject matter of this work is of paramount importance and utmost interest for two major reasons:

Firstly, it is concerned with one of Islam's main foundations, namely the qualities of al-wala' wa'l-bara', which are two major prerequisites of true faith: al-wala' is a manifestation of sincere love for Allah, His prophets and the believers; al-bara', on the other hand, is an expression of enmity and hatred towards falsehood and its adherents. Both are evidence of iman.

Secondly, it has been written at a very crucial time: everything has become so mixed up that some Muslims are no longer aware of those qualities which distinguish the believers from the non-believers; their faith has become so weak that they have adopted patterns of behaviour that are absolutely repugnant to a sincere believer; they have taken the disbelievers as their friends, while displaying enmity towards many of the believers by disparaging their character and degrading them.

The importance of writing such a book as this in the present time is therefore apparent.

The author has investigated the various aspects of al-wala' wa'l-bara', quoting, along with explanatory notes and comments, many scholars' statements and arguments. He has also backed up his arguments with numerous verses from the Qur'an, authentic traditions from the Prophet, may Allah bless him and grant him peace, and many of the sayings of his companions and the early pious Muslim scholars, may Allah be pleased with all of them. The author has also verified the reliability of these sources, recording the numbers of the Qur'anic verses and the chapters in which they are to be found, and the books in which the prophetic traditions and sayings are contained, as well as the degree of their authenticity.

The author's grasp of his subject, his immense erudition and the thoroughness of his research, are all clearly apparent in this work.

I pray that this book will benefit the Muslims. I also pray that Allah the Almighty will provide our Ummah with writers who will follow in the footsteps of its author. There is great hope that the younger generation of Muslims will be

brought up to honour the deen of Islam and to revive those parts of it that have been obliterated, for my Lord and your Lord is the Hearer and Answerer of our prayers.

Shaykh Abdar-Razaq 'Afifi

(Deputy-President of the Departments of Guidance, Ifta, Call and Scholarly Research in Saudi Arabia and a member of the Board of Great Ulama' of Saudi Arabia.)

Preface to First Edition

In the name of Allah, the Most Beneficent, the Most Merciful

All praise is due to Allah. We praise Him and seek His assistance. We ask for His forgiveness and take refuge in Him from the evil within ourselves and from the evil of our deeds. He whom Allah guides will never be diverted yet whomever He sends astray will never find his way. I bear witness that there is no God but Allah, Alone, He has no partner, and I bear witness that Muhammad is His servant and Messenger, may the blessing of Allah be upon him, his Family, his Companions, and upon those who followed his guidance.

Allah has bestowed upon us His Mercy and Kindness by sending His Messenger Muhammad and His Message as the final heavenly message. He has sent this Message pure and complete. No one, except the deviated people, could be diverted from it. He has promised happiness in this world and in the Hereafter for the followers of His Shari'ah; those who have fully appreciated its value and devoted themselves to convey it in accordance with Allah's Wishes and the guidance of His Messenger. Allah has called them His friends and party. He has also promised misery and degradation for those who have deviated from His Shari'ah and His Right path. He has called them the friends and party of Satan.

The foundation of this eternal Message is the affirmation of Tawhid, **There is no God but Allah and Muhammad is the Messenger of Allah.** Ibn al-Qayyim said that the Word of Tawhid is the reason for which: Balances of Justice are set up, records of deeds are registered, the day of Paradise and Hell is appointed, creatures are divided into believers and disbelievers, pious and evil-doers, the religion of Islam is established and swords are unsheathed for Jihad. The Word of Tawhid is Allah's right over all His creatures.

The reality of this Word consists of: The knowledge of what the Prophet has brought, belief of the heart, confirmation of the tongue, obedience with love and submission, its practice inwardly and outwardly, its application and the call of other people to it according to one's ability. Its perfection is the love for Allah's sake and hate for His sake, offer and prevent for His sake, and that Allah, alone, should be one's God and Lord.

The way to achieve Tawhid is: The full following of the Prophet, inwardly and outwardly, and the restraint of the heart from pursuing other than Allah and His Messenger.[1]

---

[1] Ibn al-Qayyim, 'Al-Fawa'id, revised by Jabir Yussef, p.143.

This great Word (Tawhid), with all the meanings and requirements it entails, has been absent in people's life, except a few. One of the most important subject of these requirements is the doctrine of Al-Wala' Wal Bara.

However, although this crucial principle of faith has vanished from people's life, it does not change a thing about its plain reality. The doctrine of al-Wala' Wal Bara' is the real image for the actual practice of this faith. It has a tremendous significance in the mind of the Muslim, as much as the greatness and significance of the faith. Therefore, Tawhid will never be achieved on earth until we apply the doctrine of al-Wala' Wal Bara'. Some people think that the principle of faith is a matter of secondary importance, but in reality it is the opposite.

It is a matter of belief and disbelief, as Allah says:

> **O You who believe! Do not take your fathers or your brothers as protectors if they prefer disbelief to faith. Whoever among you takes them for protectors will only be wrongdoers. Say, If your fathers, your sons, your brothers, your wives, your kinsmen, the wealth which you have acquired, the commerce in which you fear a decline, or the houses you love - if these are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (torment). Allah does not guide those who are Al- Faasiqun.**[2]

Allah says:

> **O you who believe! Take not the Jews and the Christians as Awliya' (friends, protectors), they are but Awliya' to one another. And if any amongst you takes them as Awliya', then surely he is one of them. Verily, Allah guides not those people who are the Zaalimun (polytheists, wrong-doers)**[3]

Sheikh Hamad Ben Ateeq, may Allah have mercy upon him, has said:

> In the Book of Allah (Qur'an) there is no ruling more apparent and significant than the ruling of al- Wala' Wal Bara', after the requirement of Tawhid and the prohibition of its opposite[4]

The Muslim Ummah had led humanity for centuries. It disseminated Islam throughout the world, and liberated people from the worship of other people to the worship of the Lord of people, and from oppression to freedom.

---

[2] Surat at-Tawbah: Verses 23 - 24
[3] Surat al-Ma'idah: Verse 51
[4] An-Najaat wal-Fakak, p.14

What has happened after that?

- The Muslim Ummah has fallen behind, after it abandoned Jihad, which is the top of Islam, and followed pleasures of the world.
- It imitates other nations and become engrossed in luxuries and comfort.
- It's thoughts have been confused because it mixed up the pure principles of Islam with heresy of human beings and philosophies of Jahiliyyah.
- It has obeyed the disbelievers and preferred worldly gains to its religion (Islam), but it lost both this world and the Hereafter.

Aspects of association is manifested in different matters:

1. Loving, honouring and helping the disbelievers against the Muslims, and removing the shari'ah of Allah and stigmatising Islam and the Muslims as reactionaries, fossils and relics of a former age, left behind by the march of history.

2. Importing laws of the disbelievers and forcing them on Muslims against their wills, and calling any Muslim, who wants Allah's Shari'ah to be implemented, an extremists and a reactionary.

3. Casting doubt about the Sunnah of the Prophet, attacking its records and disparaging the scholars who devoted their lives for the protection of the Hadith of the Prophet.

4. Calling for the new religion of Jahiliyyah which is considered a new apostasy in the Muslims' life, like Turanian Nationalism, Arab Nationalism, Indian Nationalism, etc.

5. Corrupting Muslim society by means of education, media and instilling western thoughts and ways of life into the minds of Muslims.

Therefore, facing all these aspects, a lot of questions are raised and need to be answered according to the Book of Allah, the Sunnah of His Messenger and the scholars. Among these questions:

- What is a Muslim?
- Who should he associate himself with?
- Who should he disassociate himself from?
- What is the ruling of those who ally with the disbelievers?
- What is the ruling of Islam with regard to the intellectual ideologies adopted by some people from our Ummah who speak our language and spread these ideologies?

- How can we ally and help the Muslims who are oppressed and killed all over the world today by the disbelievers and the powers of evil?
- What is the way for salvation from the materialistic slavery of the West?

These issues are raised because the real meaning and application of Tawhid is absent from everyday life of Muslims. It is so distorted that so many people think that the confirmation of Rububiyyah (Unity of Lordship) is enough for them to become Muwahhidun, without having to confirm Uluhiyyah (Unity of Worship).

Real Tawhid consists of the Unity of Lordship and Unity of Worship, it is part of the doctrine of Wala' and Bara'. May Allah have mercy upon Sheikh Muhammad Ibn Abdul Wahhab who said:

Islam of a man can never be accepted, even if he abandons polytheism, unless he shows enmity towards the disbelievers and polytheists, as Allah says in Surat al--Muja'dilah, verse: 22,

> **You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred (people)**[5]

Therefore, putting in my mind all these issues and determining to serve Islam, and exposing evil and unveiling the truth, I have decided to write this book which I named, Al-Wala' Wal Bara' In Islam, knowing, before hand, that I cannot fully cover all aspects of the subject, because of the lack of materials. However, I did my best to reach a satisfying result by Allah's Help.

Finally, I would like to thank my teacher Sheikh Muhammad Qutb for his advice and guidance in completing this work.

Our Lord! Do not punish us if we forget or fall into error, our Lord! Lay not on us such a burden as You did lay on those before us; our Lord! Impose not on us that which we have not the strength to bear. Pardon us, grant us forgiveness, and have mercy on us. You are our Protector, and give us victory over the disbelieving people.

Muhammad Ibn Saeed Ibn Saalim Al-Qahtaani

Makkah Al-Mukarramah 15/05/1402 A.H.

---

[5] Majmuat at-Tawhid, p.19

CHAPTER ONE: Definition and Significance of WALA' and BARA'

According to the Qur'an and Sunnah

***Wala'* in Arabic Language:** In *"Lisaan al-Arab",* Ibn al-`A'raabee said that *al-Muwaalaat* (alliance, friendship) is said to exist between two people when one of them, finding the other engaged in some dispute with a third party, intervenes in order to arrive at a settlement between them, and having discovered a preference for one of them over the other he associates himself with him, taking up his side. He is then his friend and confidant.

But the concept of *Mawla'* is a wide one. It could be the Lord, the Master, the Benefactor, the emancipator, the helper, the friend, the follower, the neighbour, the cousin, the ally, the brother-in-law, the slave, or the free slave. It is always based, however, upon assistance and affection[6]. Friendship is for mutual self-help and support. *Al-Muwaalaat* refers to support in Islam as Imam Shafi'i explained with regards to the Hadith of the Prophet Muhammad: "Whomsoever I am his supporter, Ali is also his supporter"[7]. Likewise Allah states in the Qur'an:

(That is because Allah is the *Mawla'* (ally) of those who believe, and the disbelievers have no *Mawla'* (ally))[8].

Alliance is the opposite of enmity, the ally is the opposite of the enemy. Allah says, relating the words of Ibrahim,

> **O my father! I am afraid for you that some punishment from the Beneficent One should seize upon you that you would become an ally of the devil[9]**

Ta'lab said: "Whoever worships something other than Allah has taken it as his ally", Allah says: **(Allah is the ally of those who believe)[10].** He is their ally in victory over their opponents and in the raising up of their religion over that of those who differ with them. It is also said that the meaning of "their alliance" in the verse is that Allah will take it upon himself to reward them according to their good actions. To be an ally of someone is to draw near to him, but to be in

---

[6] *"Lisaan al-Arab",* Ibn Mandhur, Vol.3/985, 986. See: *"Al-Qaamus al-Muheet",* Vol.4/294. 4th Edition.

[7] Reported by Ahmad in his *Musnad* on the authority of al-Bara', Vol.4/281, also on the authority of Zaid Ibnul Arqam, Vol.4/368, 370, 372. Tirmidhi narrated it in *'Al-Manaaqib',* Vol.9/300, Hadith 3714. He classified this Hadith as Hasan Sahih Gharib. Albaani said this Hadith is Sahih. See: *"Sahih al-Jaamiu as-Sagheer",* Vol.6/353, Hadith 6399.

[8] *Muhammad,* verse: 11.

[9] *Maryam,* verse: 45.

[10] *Al-Baqarah,* verse: 257

alliance or clientage is to follow.

As for entering into a pact, it can mean either to turn away from something or to turn towards it, as Allah it says:

And if you turn away He will exchange you for some other folk[11]

that is, if you turn your backs on Islam. On the other hand it can mean to turn towards someone, as in the verse,

And whoever turns towards them in alliance is one of them[12]

meaning whoever follows them and assists them.

According to the dictionary, the word 'ally' has an active sense, **(Allah is the ally of those who believe)[13],** but it could also have a passive sense; the believer is the ally of Allah, his bond to Him is one of allegiance, that is to say that the believer follows Allah.

Al-Bara' **in Arabic language means Severance:** severance is to leave off something; it is to walk away from something or to distance oneself from it. *"Barii"'* means to heed a warning and so excuse oneself from something; to be free of obligation. Thus Allah says in *Surah at-Tawbah,* verse:1 "Freedom from Allah and His messenger to those of the idolaters with whom you have made a treaty". Likewise in this report of Abu Hurayra; Omar had asked him to do something which he refused to do, and so, he criticised by saying, "Yusuf used to chase after work". Abu Hurayrah replied, "I am free of Yusuf and Yusuf is free of me"[14]. That was not meant as a comparison between Yusuf and him, but only an analogy.

He did not say that he was free of all association with him, nor free of affection for him, in the sense of denial, because affection (for him) and alliance (with him) is part of faith.

The night of severance is the night when the moon is free of sunlight; it marks the first day of each lunar month[15].

ALLIANCE:

---

[11] *Muhammad,* verse: 38.
[12] *Al-Ma'idah,* verse: 51.
[13] *Al-Baqarah,* verse: 257.
[14] This Hadith is mentioned by Ibnul Athir in his book: *"An-Nihaaya fi Ghareebi al-Hadith",* Vol.1/112. Revised by Zawi and Tanahi.
[15] *"Lisaan al-Arab"* 1/183, *"Al-Qamus al-Muheet"* 1/8.

Alliance has a technical meaning as well. In this sense it means to help, to love, to honour, to respect something, and to stand next to like minded people both outwardly and inwardly. Allah has said: "Allah is the *Wali'* of those who believe. He brings them out of darkness into light. But as for those who disbelieve, their *Awliya'* (allies) are *Taaghut*[*], they bring them out of light into darkness"[16]. To become allied to the disbelievers means to draw near to them, to show devotion to them in word and deed and intention[17].

SEVERANCE:

For severance, it too has a technical sense; that is, to take heed of a warning, to disassociate oneself from something, to avoiding it totally and showing enmity towards it. Ibn Taymiyyah says: "Alliance is the opposite of enmity. Alliance is based on affection and closeness whilst, enmity is based on animosity and distance". The ally is one who is near, as in 'he is his ally' meaning he is near to him. Thus the Prophet said: "Render unto all heirs their due and what is left shall go to the male next of kin"[18]. That is, to the nearest male relative.

So if the ally of Allah is someone who approves of and follows Him in what He likes and in what pleases Him, who avoids what He dislikes and what angers Him, who fulfills his obligations and leaves aside what has been forbidden to him, then whoever is opposed to this allegiance is opposed to Allah. As Allah has said:

> **O you who believe, do not take my enemies and your enemies as allies, showing them affection [19]**

Indeed, whoever opposes an ally of Allah has opposed Allah, and who is opposed to Him fights against Him. Thus the Hadith, "Who is opposed to an ally of mine has thrown the gauntlet down before me"[20].

Alliance with the enemies of Allah is if different categories, some leading to apostasy and utter abandonment of Islam and others are less than that with regard to major sins and infractions upon what is prohibited[21]. When Allah granted love and brotherhood, alliance and solidarity to the believers He also forbade them totally from allying themselves to disbelievers of whatever hue, be they Jews or Christians, atheists or polytheists. It is a fundamental principle, upon which all Muslims agree, that every

---

*The word *Taaghut* (Plural: *Tawaagheet)* covers a wide range of meaning, it means anything worshipped other than Allah.

[16] *Al-Baqarah,* verse: 257.

[17] "The Book of *Eemaan",* Naim Yasin, p.145.

[18] *Sahih al-Bukhari, Kitab al-Fara'id,* 12/11 Hadith 6732. *Muslim, Kitab al-Fara'id,* 3/1233, Hadith 1615.

[19] *Al-Mumtahinah,* verse: 1.

[20] *Al-Furqan,* Ibn Taymiya, p.7. The Hadith also appears in *Sahih al- Bukhari, "Kitab ar-Raqa'iq",* with a slightly different narration, (Md. Muhsin Khan trans. Vol.8, p.336).

[21] See *"Ar-Rasa'il al-Mufidah",* Abdul Latif Aal Sheikh, p.43.

believer, every Unitarian Muslim, must abandon all things which legally compromise him, which take him out of Islam and which demand his affection, allegiance and succour for the enemies of Allah. Whoever is opposed to such a compromise must despise, revile, struggle against it with all his effort and might. In both word and deed he must draw near to Allah.

Since both allegiance and severance rely at the source upon love and animosity, it becomes a fundamental aspect of faith that one love the Prophets and their followers for the sake of Allah, and that one despise His enemies and the enemies of His messengers for His Sake[22].

Ibn Abbas is reported to have said, "Who loves for the sake of Allah and despises for the sake of Allah, who takes both his friend and his enemy for the sake of Allah, indeed his desire in this is but for the alliance of Allah, but the mass of the people have come to choose their associates only out of their concern for the things of this world, and this none will benefit".

If the scion of the Ummah had already mentioned that the people of his time had become excessively concerned with worldly affairs, and his was the best generation of all time, then believers today must be aware, must have an idea, of whom to love and whom to hate, with whom they should ally themselves and against whom they should be pitted. Everyone should measure himself up against the Qur'an and the Sunnah in order to get a clear view of himself, will he be amongst the ranks of *Shaytan* and his minions, the clear losers in this world and the next, or will he be amongst the ranks of the believers, the party of the faithful who are assured success.

But if we are ruled by worldly concerns in the matter of choosing our friends and associates, as Ibn Abbas said, then we will find these friends as fleeting and ephemeral as the world itself, and so the nation will find no defence against its enemies.

Even today we find that materialism and worldliness have come to dominate the hearts of most of the people but this will not benefit anyone. As for the Muslim Umma, it will never rise except by returning to Allah, to the principle of love for His Sake and enmity for His Sake; that we ally ourselves one to another for His Sake and that we free ourselves from all whom He has ordered us to be free of for His sake. Only then will the believers rejoice in the victory of Allah.

---

[22] *"Al-Fata'wi as-Sa'diyya"*, Sheikh Abdur Rahman Ben Sa'di 1/98.

The Significance of *Wala'* and *Bara'* according to the Qur'an and Sunnah and the History of its Literature:

It is worthy of mention that the subject of alliance and disassociation did not attract much of the attention of the classical scholars, despite the important position it holds and the clarity with which it has been explained both in the Qur'an and in the Sunnah. There are several explanations for this.

The first is that this doctrinal aspect of Islam was clearly understood amongst the first generations of Muslims, since they enjoyed a very high level of awareness and understanding of this religion. Their profound understanding was mainly due to the particular historical circumstances of their lives, and is very much in evidence in the zeal with which they pursued Jihad in the path of Allah. This, together with their habit of referring back to the Qur'an and Sunnah, in all of their affairs, combined to make this matter absolutely clear to them.

Secondly, early Muslim society in the period that followed the Rightly Guided Caliphs did not experience divisions with regard to this matter. Rather, they arose with regard to the nature of the divine attributes, and so profound doctrinal divisions followed. It now became imperative to address these problems, to combat innovations of doctrine and make it clear that the attributes of Allah are befitting His majesty and Grandeur. The primary concern was to establish a firm understanding of this point, as it is stated in both the Qur'an and Sunnah, without any sophistry or rationalisation, explanation, analogy or comparison.

Because of this their books are filled with discussions of this matter but little is to be found about the issue of allegiance and disassociation, with a few small exceptions such as, "As for the Companions of the Messenger, we do not neglect to hold any of them in our affections, neither do we disassociate ourselves from any of them. Whoever dislikes them or speaks ill of them we revile"[23].

Thirdly, after the encroachment of scholastic theology *(Ilm al-Kalaam)* upon Islamic creed, and its negative contribution to the clarity of our creed, hardly any mention was made again of this matter, but this was not the only issue to be avoided. Indeed its journey into oblivion was closely preceded by the discussion centring around the very meaning of Divine Unity, of the Islamic creed that there is no God but Allah, and of the position regarding the opponents of Islam who took issue with this.

Had the Muslims concerned themselves with this matter, laying it out clearly before the people in a sound and correct manner, rather than occupying themselves with abstract intellectual discussions devoid of any relation to the real world or to the true meaning of Islam, it would have been a much better use of their time, of much greater

[23] '`*Sharh al-Aqeedah at-Tahawiyya"*, Vol. 4, p.528.

benefit to ordinary people, and closer to what Allah had required of them. If only the Muslims had heeded the words of the Prophet when he said, "I have left you on a path, as brilliant at night as it is by day; no one will leave it and not be destroyed"[24]. If only they had upheld, so that no one in the world could have wrested them from it, then they would have been impervious to the final onslaught of secularism and dark human speculation, from whatever quarter it may come.

As the early Muslims witnessed the disappearance of the Companions of the Prophet, they saw a unique generation slip away, a generation without comparison unprecedented and not to be repeated in human history, a generation utterly devoted to the service of their faith, a generation which conquered the world, which rent asunder oppression, falsehood and disbelief and raised the banner of Allah from France in the west to the borders of China in the east.

As for the philosophical movement known as *Ilm al-kalaam*, the first generation of Muslims recognised the fact that the Qur'an is not a book of philosophy and empty speculation without any relation to real life, but rather it is a book of guidance. They believed that the human soul is the creation of Allah alone, and that He alone knows what is best for it. So when He revealed His Book to His messenger it was a light of guidance for all mankind and the fount of all that is good for him. It is also a warning to us against all that which will lead us to destruction and loss. The Qur'an addresses the entire being, body and soul, the rational intellect and the emotions, its natural love of goodness and revulsion at evil. Allah says:

> **By the soul, and He who perfected it, and taught it what is right and wrong for it. Who purifies it has found success, and who stunts it has found failure[25]**

Thus, the method of the Qur'an in dealing with the creed is to address not only the intellect but the "entire being". This is not, in the first instance, to prevent the mind from reacting but rather it is in order to mobilise both aspects of the self to respond to its call, as each has its role to play; to act in accordance with its belief in it, not simply to recognise its argument or acknowledge its evidence. The Qur'an, by this appeal, is responding to human nature. It is Allah who created humanity, who fashioned his nature, and it is Allah who revealed the Qur'an, and shaped it to the nature of man, responding to him and filling him with light, resurrecting him and setting him straight in one instant.

The intellect is a part of that nature, of this there can be no doubt, and it has its role to play in the pursuit of faith. Indeed Allah is well aware of its limitations, that when it is a matter of the "natural world" the intellect alone is sufficiently equipped to make sense of it, but in matters of faith the intellect by itself is not enough, it must relate

---

[24] *"Musnad Ahmad"* 4/126, *"Ja'miu Bayan al-Ilm",* Ibnu Abdu Rabbi', 2/222, "Sunan Ibnu Majah", *al-Muqaddimah,* 1/16, Hadith 43. See: "Ja'miu al-Usul" Vol.!, p.293.
[25] *Ash-Shams*, verses: *7-10.*

faith with the emotions; with both mind and spirit[26].

A quick survey of Islamic history will reveal that doctrinal distortions had already begun on a small scale in the times of the Umayyads, but they reached their peak in the Abbasid period in response to the spread of Greek, Indian, and Persian science amongst the Arabs. After the initial conquests and the expansion of the Islamic state people began to declare themselves as Muslims, concealing their hypocrisy and their atheism; confusion arose amongst them about the translations of these foreign books for they did not distinguish between the good and the bad aspects of this foreign science.

Many people began to occupy themselves with effete intellectual pursuits. The muddle-headed ignorant extravagance, which they called "philosophy", spread as people dazzled themselves with its incomprehensible and impossibly complex assertions and verbal sleight of hand. This bedazzlement led them to dress Islamic thought up in a strange attire; strange in itself, strange to Islam and strange in the eyes of the Muslims. "This concealed the fact that there is a fundamental incompatibility between the principles of philosophy and those of religious doctrine, between its methods and those of religion, that there exists an intraversable gulf between the fundamental truth of Islamic belief and the impoverished and bogus attempts of philosophy and human wishful thinking to provide alternative models"[27].

Perhaps it is pertinent to ask what was the reason for the attempted conciliation between speculative human philosophy, which grew and flourished in the dark mists of paganism and disbelief, and the clear, sweet waters of the religion of Allah, Islam? Was this simply the result of following blindly behind tradition? Was it due to the abandonment of Jihad and failure in spreading the creed throughout the world? Was it because of excessive intellectualism and the tendency to answer the philosophers with their own arguments? Or were the enemies of Islam scheming behind the scenes to sully the purity of the faith with a strange stain of human conjecture?

All of these in my view, and Allah knows best, are factors that had a role to play in the process, but if we follow the story of translation in the earlier period we find that the interests of the enemies of Islam did indeed coincide with those of some of the Muslims, particularly with some of the Abbasid rulers, such as the Caliph Ma'moun for instance. Thus foreign knowledge came to the Arabs as the specious prattle of the Greeks was translated into Arabic.

The position is supported by the fact that Ma'moun wrote to the Christian ruler of Sicily asking him to send to him, without delay, the famous Sicilian library, which was replete with philosophical works. The King, wavering before this request, assembled his ministers to seek their advice. The High Priest said, "Send it, indeed no nation has come upon this knowledge without being corrupted by it". The King yielded to this advice and sent the library to Ma'moun, who then called Hanin b.

---

[26] Muhammad Qutb, *Diraasaat Qura'niyya,* p. 149.
[27] Sayyid Qutb, *Khasa'is at-Tasawur al-Islami' wa Muqawwimatuh,* p. 10-11.

Ishaq[28], a youth gifted with eloquence, and commissioned him to translate whatever he could of the books of the Greek sages into the Arabic tongue. Ma'moun paid for each and every book he translated with its weight in gold. Because of this Hanin wrote his translations in big letters, on thick paper and left plenty of space between the lines[29].

So the priest was right, and so we see from whence came the Mu'tazalite Inquisition, the persecution and oppression of Imam Ahmed and of all the scholars in the times of Ma'moun and his immediate successors, the rise of heretical innovation and its champions, whose language was replete with philosophical terms. This could only have been the result of the translation of the Greek speculative sciences and their infusion into Muslim doctrine in order to produce what became known as "Islamic Philosophy".

This becomes more comprehensible when we consider that the majority of these translators were Christians[30]. They collected and translated what they thought and believed was true. So how could one confidently depend upon a Christian, who believes in the Trinity: 'Father, the Son and the Holy Ghost,' to produce translations of useful books for Muslims to learn and teach to their children? As the poet who said:

Who takes the crow for his guide
will be led to carrion and swine.

To further illustrate the deep gulf which divides the Islamic creed, as embodied in the Qur'an and the Sunnah, and the principles of philosophy the following points should be considered. This should not be taken as a comparison between the two views, for indeed, no comparison is possible between these two widely disparate things, as the poet who said:

Did you fail to see the weakness of the sword
when they said that it was sharper than the staff?

but only as a warning and reminder[31].

1- The source of the Islamic creed is Allah, Lord of the Worlds. The origin of *"Ilm al-Kalaam"* is frail and limited human reason.

---

[28] Hanin b. Ishaq was a physician, chronicler and translator. He came from Hira in Iraq where his father was an apothecary. He knew Greek, Syriac and Persian and was appointed by Ma'moun to be his court translator.
[29] Ahmad Mazid Rifa'i, *Asr al-Ma'moun,* p. 375, 377, Edit.2/1346. Dar al-Kutub al-Misriyya.
[30] Muhammad al-Bahiyy, *al-Janib al-Ilaaahi,* p.177.
[31] Omar Sulayman al-Ashqar, *al-Aqeeda fi Allah,* 1st Edition, p. 27-38, 1399 A.H. *Maktabat al-Falah, Kuwait.*

2- As for design and method, the utmost goal of *Ilm al-Kalaam is* to confirm the singularity of the Creator; that He has no partners. The theologians *(Mutakallimun)* believe that this is the meaning of the words, "There is no god but Allah"; we have, however, already discussed the true meaning of this in the introduction. *Ilm al-Kalaam* is concerned with the establishment of 'cognition', while the Qur'anic method is to address its 'dynamics'. The Qur'an seeks to transform awareness into an active force which should then confirm itself in the real world. It mobilises the human intellect in order to confirm its existence in the world, to identify the line which the Divine Plan has traced for it. When humanity returns to its Lord, it becomes animated with the human spirit, having the Grace of God upon it[32].

The method of the Qur'an is to call humanity to the worship of Allah alone. Allah says:

> **And we sent no messenger before you but that we inspired him to saying there is no god but Me, so worship Me [33]**

The Prophet instructed Mu'aadh Ibn Jabal, before sending him to Yemen, to call the people to the worship of Allah alone, saying, "If they agree then instruct them in their obligations"[34], he was not told to call them first to scepticism or speculation as the philosophers have done.

Allah will not ask anyone, at the time of the resurrection, about the cognitive or natural sciences, about logic, about form or substance. He will ask them about their response to His messengers. Allah says:

> **It will be as if it would burst with rage. Whenever a fresh host is flung into it the wardens there ask them: Had no Warner come to you? They say: Yes, indeed, a Warner came unto us; but we denied him and said: Allah revealed nothing; you are in great error. And they say: Had we listened or had any sense, we would not now be among the dwellers in the flames. Thus they acknowledged their sins, so damned be the dwellers of the flames [35]**

The belief in the unity of the creator, which is the goal of *Ilm al-Kalaam,* did not benefit the disbelievers against whom the Prophet struggled, indeed they used to affirm it as the Qur'an states:

> **And if you ask them who created the heavens and the earth they will say**

---

[32] *"Khasa'is at-Tasawur al-lslami' wa Muqawwimatuh",* p.10-11.
[33] *Al-Anbiyaa,* verse: 25.
[34] This Hadith is to be found in Bukhari, Kitab Zakat, and Muslim, Kitab al-Eemaan.
[35] *Al-Mulk,* verses: 8-11.

Allah. Say, Praise be to Allah. Indeed most of them know not [36]

3- The force of its effect upon the spirits of those who embrace it is the hallmark of the divine creed. In contrast to this, both philosophy and *Ilm al-Kalaam* are guided by the ignorance of their practitioners. This is illustrated by something which Socrates said, "The thing which I know best is that I do not know anything"[37].

4- The method adopted by the holy creed is to address the human being in his own language. Characterised by thrust and vigour, it connects directly with the heart, it recalls fundamental truths with both simplicity and clarity of expression, and its style and content are equally inimitable. The effect of this is to make its creed easy for anyone to understand. This stands in stark contrast to philosophy and *Ilm al-Kalaam* and the opaque jargon, which only further obscures it, spreading only perplexity, confusion and error[38]. The philosophical method has recourse to but one device, regardless of the subject, which it addresses, it confines itself to the formula, "If such and such is put to us then we say such and such".

As for the method of the Qur'an it presents its creed in two ways; the first is to project the concept of Divine Unity via the divine names and attributes of Allah and mention of His dynamic intervention in the material world. This is indicated not only in the text of the Qur'an but also by the instruction of the Prophet. Examples can be drawn from the beginnings of *Surah al-Hadid, Taha,* the end of *Surah al-Hashr,* the beginning of *Surah as-Sajda* and that of *Aal-Imraan* as well as by *Surah al-Ikhlas* in its entirety[39]. The second way is to present Divine Unity in terms of action and intention. This is seen in *Surah al-Kaafirun* which begins, **"Say, You who disbelieve..."** and similarly in the verse from *Aal-Imran* "Say, O People of the Book, come to a common understanding between us and you that we should worship nothing but Allah, and associate nothing with Him nor take anyone from amongst ourselves as Lord beside Allah. If they refuse then say, I bear witness that we have submitted to Allah". Other examples can be seen in *Surah Yunis, al-A'raaf* and *al-Ana'm.*

The first of these is a recognition of the concept of Divine Unity and the second is a reflection of the same in the human heart.

A cursory look at the biography of the Prophet is sufficient to demonstrate this unique approach to the creed and its education. He taught his companions the certainty that whoever follows a path other than that elaborated by the Qur'an and Sunnah in the establishment of the creed has trod a path which will not meet with the straight way of Allah.

Ibn Mas'ud once said, "We used never to learn more than ten verses of the Qur'an without

---

[36] *Luqmaan,* verse: 25.
[37] Omar Sulayman al-Ashqar, *al-Aqeeda fi Allah,* p. 32.
[38] See: *Khasa'is at-Tasawur al-Islami'* and *al-Aqeeda fi Allah,* p. 35.
[39] "*Sharh al-Aqeeda at-Tahawiyya",* p.88, *al-Maktab al-Islami.*

then stopping to learn their meaning and then implementing them in our lives"[40]. Abu Abd ar-Rahman as-Salami[41] said, "Those who used to teach us said that they would learn the Qur'an directly from the Prophet, and that after they had learnt ten verses they would go no further until they had learnt their import with regard to works, so he taught us the Qur'an and how to act upon it at the same time".

Sayyid Qutb, may Allah have mercy upon him, says: "The companions of the Prophet used to receive daily instructions in the creed in the manner of a soldier who receives his daily marching orders which are to be followed on the spot. Because of this none of them would ever exceed ten in one sitting since they felt that by this they would also extend their responsibilities and obligations with respect to it. So they would content themselves with ten verses until such time as they had learnt them by heart and learned to act according to them, as Ibn Mas'ud said"[42].

Thus the Muslim Ummah took only the Book of Allah and the Sunnah of the Prophet as the source of its creed. But distortions to it were to follow in later times when the philosophy and science of the Greeks were finally translated into Arabic. Had there been a willingness and awareness to restrict this activity to useful knowledge such as geometry, chemistry, medicine, and the like, in order that what was translated would not come into conflict with the creed and ideology of Islam then perhaps the story would have been different. However, all the Greek sciences indiscriminately translated, including "Theology" of Aristotle, Plato and others, which is based upon scepticism and an assumed non-existence of the unseen.

This was indeed a grave error, it has already happened and it was of no use borrowing from the pagans or the philosophical prevarication of the Christians and the Jews. In fact, Ibn Abbas had warned against just such a thing when he said, "You must not take their sciences to account, by Allah, for we have not seen any of them ever enquire from you about what has been revealed to you"[43].

What then happened was that, according to Muhammad al-Ghazali, the purity of the Islamic creed was muddied by foreign disbelief which reared its ugly head amongst the idle effete who filled their time with empty debate[44]. But Allah's Mercy was on His servants and He preserved His religion, raising up scholars in every place and age who would fulfill their obligation to spread the call to Allah and perform *Jihad* in His way and who warned the Muslims of what they should leave aside and what they should renounce. Many of the Scholars mounted active opposition to this internal threat which came to attack both the creed and concept of Islam.

---

[40] Ibn Kathir in the introduction to his commentary, Vol.1, p.13.

[41] Abd ar-Rahman Bnu Habib as-Salami, a reciter, reported Ahadith from a number of Companions. He is a follower *(Ta'bii),* died in 72 A.H. Some said in 85 A.H. See: *"Tandhib at-Tandhib"* 5/183.

[42] Sayyid Qutb, *Ma'alim Fi at-Tariq,* p.15.

[43] Bukhari, *Kitab at-Tawhid* 13/496, Hadith 7523.

[44] Muhammad al-Ghazali, *Al-Islam wa at-Taqat al-Muattala,* 2nd Edition, p.112.

Thus Imam ash-Shafi'i said, "My opinion concerning the philosophers is that you should beat them with the soles of your shoes and leafless palm branches and drag them through the highways and byways, saying, `This is what we do to those who abandon the Book of Allah and the Sunnah of His Prophet in favour of philosophy'"[45]. Abu Yusif, the student of Abu Hanifa, said, "Knowledge of philosophy is ignorance and ignorance of philosophy is knowledge". Abu al-Iz al-Hanafi continues saying, "How could one hope to reach the fount of knowledge without following what was brought to us by the Messenger of Allah?"[46].

According to Ibn al-Jawzi the source of the problem of the encroachment of philosophy upon the religious sciences and creed was the fact that some of the Muslim scholars were not content with that which the Prophet adhered to, namely the Qur'an and Sunnah. Rather they were attracted to the speculative methods of the philosophers, they immersed themselves in this and were overcome by it, sullying their beliefs with it[47].

Ibn Taymiyyah said about this that philosophers who differ with both the Book and the Sunnah of the Prophet stand condemned by both our predecessors and our imams, because they fail to believe completely, and struggle (make *Jihad)* completely, rather they like to take up the case of the disbelievers and the heretics who are even farther from the truth than they are. This can only lead to a rejection of what the Messenger has brought. They cannot convince these disbelievers with reason for they do not truly believe in what the Messenger brought, and they do not truly struggle either. So they begin to say that it is not possible to believe in the Messenger, nor to struggle against the disbelievers, nor to oppose the philosophers and the heretics, except with reason. Whatever opposes reason, from what comes to us from hearsay, must be denounced as lies, or speculation or maliciousness, since these are at the source of hearsay. If this is made clear to them they will realise that things are not as they thought"[48].

As a final word of warning, I should mention one thing with regard to someone who, having steeped himself in this philosophy and *Ilm al-Kalaam*, ended up calling out for help, that is to say Abu Abdullah Muhammad Ibn Omar ar-Razi, who admitted, "I have trod the paths of the theologians and travelled the ways of the philosophers, yet I have not seen it cure any ill, nor quench any thirst. And I saw the nearest of roads, the road of the Qur'an...Whoever undergoes my experience will know what I know"[49]. This was at a time when he was the greatest living scholar. Thus after long years of wandering in the wilderness it is high time the Muslim Ummah returned to the Divine Light of the Book of Allah and the Sunnah of His Prophet, and pondered its meaning, and acted upon its precepts, as in this lies success and salvation and reassurance for the heart. Indeed Allah has said,

---

[45] *Sharh at-Tahawiyya,* p. 72.
[46] Ibid, 72, 73.
[47] *Sayd al-Khaatir,* revised by Tantawi, p.205, 2nd Edition, 1398 A.H.
[48] Ibn Taymiyyah, *"Muwafaqat Sahih al-Manqul Lisarih al-ma'qul'* 1/238, revision by Muhyi ad-Deen Abd al-Hamid and Muhammad Hamid al-Faqi'.
[49] *Sharh at-Tahawiyya,* p. 227.

Is it not in the remembrance of Allah that the heart finds assurance[50]

The method of the Qur'an and the Sunnah is at the root of the doctrine concerning the ties of friendship and their severance. This is entirely consistent with the history of the Prophet's actions, both at Makkah and later at Madinah, of this there are so many examples to be found that we need not go into them here. As for the sterility of philosophy and the poverty of what it has to offer the Muslims, this we have amply discussed.

It is an elementary principle of Islam that the Muslims should confine themselves to matters pertaining to their religion from the time they first pronounce the words, "There is no god but Allah, Muhammad is the Messenger of Allah". They must, from that moment, free themselves from worshipping, following, or obeying anything but Allah. There are many indications of this in the Book of Allah and in the Sunnah of His Messenger. Allah has said:

> **Whoever disbelieves in *Taaghut* and believes in Allah has indeed grasped the most trustworthy handhold**[51]

and,

> **Hold fast to the Rope of Allah and do not differ, recall the blessing of Allah upon yourselves, though you were enemies He drew your hearts together and you became, by His Grace, as brothers. Though you were on the very brink of the pit of Hell He delivered you from it. Thus Allah makes clear to you His Signs so that you may find guidance**[52]

and,

> **Say, shall we invoke instead of Allah, something that can neither benefit us nor harm us, and turn around on our heels after Allah has guided us? He is like one whom devils have enticed into groping after earthly desires whilst his companions call out offering guidance, 'Come to us!'. Say, "Verily the Guidance of Allah is the only Guidance, and we are commanded to surrender ourselves to the Lord of the Worlds"**[53]

Likewise Allah has said,

> **Who turns his face to Allah in sincerity has indeed grasped the most**

---

[50] *Ar-Ra'd,* verse: 28.
[51] *Al-Baqarah,* verse: 256.
[52] *Aal-Imran,* verse: 103.
[53] *AI-Ana'm,* verse: 71.

trustworthy handhold'[54]

and,

> **Whoever seeks a religion other than Islam, it will not be accepted from him, and he is in the next world amongst the losers**[55]

and finally,

> **And who is better in speech than one who calls to Allah and does righteous deeds, and says, 'I am one of the Muslims'**[56]

These verses illustrate the extent of Allah's blessings upon the Muslims in giving them this religion (Islam). Alliance with it is the source of honour, strength and dignity. Whoever grasps hold of this alliance and persists in it has indeed grasped the most trustworthy handhold.

As for Ahadith, Abu Hurayrah has reported that the Prophet said, "Allah, Most High, has removed from you the pride of the pre-Islamic period and its boasting in ancestors. One is only a pious believer or a miserable sinner. You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors. They are merely burning stones in the pit of hell; or they will certainly be of less account with Allah than the beetle which rolls dung with its nose"[57]. The Prophet was solicitous of the training of his Ummah in order that it should be preserved from anything which did not draw its force and essence from the solid rock of Islam. Thus we find him encouraging them to find their identity within the ranks of the Muslims. For instance Ibn Abu Uqba, a companion from Persia, relates, "I was with the Messenger of Allah at the Battle of Uhud. I had struck down one of the disbelievers and at the same time said, 'Take that! I am a son of Persia!' The Messenger of Allah looked at me and said, 'Hadn't you better say, 'Take that! I am a son of the Ansar! '"[58].

At the source of the Islamic creed is the uniqueness of Allah and of the bonds of love, glory, obedience, subservience, fear, awe, and hope which bind the believer to Him alone. One must likewise divest oneself of all affection, fear or longing for anything but Allah. Allah has said:

---

[54] *Luqman,* verse: 22.
[55] *Aal-Imram,* verse: 85
[56] *Fussilat,* verse: 33.
[57] Sunan Abu Dawud, *Kitab al-Adab,* Vol.5, p.340, Hadith 5116. Tirmidhi, *Kitab al-Manaqib,* Vol.9, p.430, Hadith 3950, and he said it is a Hasan Hadith.
[58] Sunan Abu Dawud, *Kitab al-Adab,* Vol.5, p.343, Hadith 5123. Albani said in *"Al-Mishkaat"* there is a problem in the *Isnad* of this Hadith with regard to Muhammad Ibn Ishaq, Vol.3, p.1374. It is also reported by Ibn Maja' in *Kitab al-Jihad,* Vol.2, p.931, Hadith 2784.

> **And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things** [59]

The Prophet once said to Ibn Abbas, "Indeed, if the entire community were to agree to grant you some benefit you would find none other than that which Allah had already written for you, and if they were all to agree to harm you in some way they could do nothing but that which Allah had already written for you"[60].

"So if one's belief in Divine Unity is deficient or lacking in any way, then the heart is shorn of the fear of Allah. So fear becomes directed to the enemy, who must be weak in comparison to Him; indeed Allah is uniquely to be feared. Further, love, humility, servility, dependence, and solicitude become directed towards something other than Allah. Thus, you see that one's works constitute poverty that one's affairs turn against him and engender only fear, that solicitude towards others finds its source in the deficiency of belief in Divine Unity. Had this but been preserved, it would have served one well, for Allah is the Ally of those who are steadfast and unswerving in belief. Indeed Allah preserves those who believe. Divine Unity, everyone knows, is the greatest fortress of Allah. Whoever enters it is supremely protected. Some of our predecessors used to say, 'All things quake before he who fears Allah, and whoever has no fear of Allah is terrified of all else'"[61].

This is one of the ways in which the Islamic creed instils, in the soul, an appreciation of the qualities of allegiance and severance. Another way is by the invoking of images of the Day of Resurrection, in order to illustrate the fate of those who are followed and who follow them, who chose a method other than that of the religion of Allah, who chose their friends and their enemies according to their custom, according to the religion of their ancestors. Each of them will wash his hands of the other. Thus Allah says:

> **On the day when those who were followed disown those who followed them, and they see the torment, then all their relations will be cut off from them. And those who followed will say, `If a return were possible for us, we would disown them as they have disowned us'. Thus Allah will show them their own deeds as anguish for them, and they will never emerge from the Fire** [62]

There is no doubt but that this is the condition of whoever takes for his friend and ally anyone but Allah and His Messenger. Allying himself to him, seeking redress from him, pleasing himself with what they like, and despising what they dislike. His works are entirely in vain. He will see them cast down on the Day of Resurrection despite their number and despite the extreme effort and exertion which he had made, so long as he had failed to ally himself for the sake of Allah and His Messenger; to fight for

---

[59] *Al-Ana'm,* verse: 17.
[60] Sunan Tirmidhi, *Sifat al-Qiyama,* Vol.7, p.204, Hadith 2518. He said it is Hasan Sahih Hadith.
[61] Ibn al-Qayyim al-Jawziya, *"Bada'i al-Fawa'id",* Vol.2, p. 245.
[62] *Al-Baqarah,* verses: 166-167.

this, to love for this and to hate for this; so long as all of his effort and all of his actions have not been for Allah and His Messenger.

On that Day all connections and all associations will be severed except for those which were for the sake of Allah. Good fortune is his whose migration was for Allah and His Messenger, whose worship was for Allah alone, who loved for Allah and hated for Allah, who granted and forbade for His Sake, who sealed a friendship or declared animosity for His Sake, whose drawing near and whose staying clear was for His Sake, who followed the Messenger and who denounced and abandoned all who differed with his Sunnah and his guidance[63].

One of the ways this concept is taught in the Qur'an is by the relating of an example. These are numerous but perhaps the most prominent in this context is that of Ibrahim, whom Allah called His friend, the father of the Prophets. His is the highest example in the matter of allegiance and severance. We will return to his story a bit later.

If there is love of Allah in the heart, it will support the believer and help him to bear difficulties of meeting the obligations of worship and of struggling against the enemies of Allah, by bearing their anger and insults; it will help him to have patience in the face of difficulties suffered in His Path.

One of the common devices adopted in the Qur'an to illustrate this aspect of the creed is that of warning and admonition, following a clarification of the matter and the presentation of proof. For example, Allah says,

> **O you who believe! whoever amongst you abandons his religion (Islam), Allah will bring a people whom He will love and they will love Him, who are humble towards the believers, stern towards the disbelievers, who struggle in the path of Allah and have no fear of censorious tongues [64]**

As for those who answer the call of Allah, Allah loves them, is their Protector and grants them victory. Allah says:

> **Indeed Allah loves those who fight in His path, in ranks solid as a brick wall [65]**

also,

[63] Ibn al-Qayyim al-Jawziya, *"Ar-Risala at-Tabukiyya"*, p.51.
[64] *Al-Ma'idah*, verse: 54
[65] *As-Saf*, verse: 4.

> **Yeah Allah is your Protector and the best of Victors** [66]

and,

> **Hold fast unto Allah, He is your Supreme Protector, how excellent is this Protector and how excellent is this Victor** [67]

One of the things that love of Allah requires is that you follow His Messenger. Allah says:

> **Say, If you truly love Allah then follow me, Allah will love you and forgive you your sins** [68]

Ibn Taymiyyah said: "One of the prerequisites of the love of Allah is to follow the Sunnah of the Prophet, and the Shari'ah, both inwardly and outwardly, as its realisation is the struggle in the path of Allah, attaching yourself to His allies and opposing His enemies"[69].

Hassan al-Basri observed: "Some people had claimed to love Allah, so Allah tried them with the verse, `Say, If you truly love Allah then follow me, Allah will love you'"[70]. Both the Book and the Sunnah have enjoined the community to love for the Sake of Allah, hate for His Sake, and to take both friends and enemies for His Sake; to the point that one would prefer to be cast into the flames rather than return to disbelief, after having been saved by Allah from it.

If these criteria for alliance and severance have now escaped from the reality of the daily lives of the Muslims, except for those whom Allah preserves, this is not to say that its omission will change the truth of the matter in any way. This is a very important point, as Sheikh Hamad Ibn Ateeq has said, "There is not anything more cogently proven, nor more clearly illustrated in the Book of Allah than this, except for the obligation to acknowledge Divine Unity and the prohibition of contradicting it"[71]. There is nothing to be gained from the materialistic concepts and secular laws of human invention, other than a participation in their estrangement from Allah and His Messenger, a sharing in the ideological oppression of the *Tawaagheet,* which is concealed by their spurious falsehood and false realities.

---

[66] *Aal-Imran,* verse: 150.
[67] *Al-Hajj,* verse:78.
[68] *Aal-Imran,* verse:31.
[69] Ibn Taymiyyah, *at-Tuhfa al-Iraqiya,* p.76.
[70] Tafseer Ibn Kathir, Vol.2, p.25.
[71] Hamad Ibn Atiq, *An-Najat wal-Fakak,* p.14.

CHAPTER TWO: The Allies of Allah, the Allies of Satan, and the Nature of Their Conflict

The conflict between the allies of Allah and those of Satan goes back to the very creation of Adam, Allah ordered the angels to fall prostrate to him, yet Iblis proudly refused. The Qur'an relates this tale in a number of Suras, but perhaps the best known of these accounts are those of Surah *al-Baqarah, al-A'raaf,* and *Taha.* Allah says in Surah *al-Baqarah,* verses: 34-38,

> **And when we said to the angels, "Prostrate yourselves before Adam!" And they all prostrated themselves except Iblis, who refused and gloried in his arrogance; thus he became one of the disbelievers. And We said: "O Adam, live you and your wife in the Paradise, and eat freely whatever you may wish; but do not touch this tree for you would then become wrongdoers." But Satan made them slip therefrom, and brought them out of their estate. And so We said: "Down with you, be enemies unto one another, on earth is your resting place and your provision for a time!". Then Adam received from his Lord Words, and He pardoned him, indeed, He is the One who Forgives, the Most Merciful. We said, "Down with you all from this place (the Paradise), then when most certainly there comes unto you Guidance from Me, who follows My Guidance there shall be no fear upon them, and neither shall they grieve**

In Surah *al-A'raaf,* verse 12, Iblis' refusal to prostrate to Adam is mentioned in the following words,

> **"He said, 'What has prevented you from prostrating yourself once I had demanded it of you?"', he replied, "I am better than him, You created me from fire but you created him from clay".**

Allah had commanded him to prostrate himself but his only response was to become conceited and assert foolishly that fire is more noble than clay! Thus he presumes to dispute with Allah, taking himself for His equal. Allah ordered him, but Iblis refused saying, no, I think such and such. By this act he earned his banishment and rejection from the Mercy of Allah.

People then are to be divided into two groups, one that follows guidance and the other which has gone astray. This split is as Allah it has said,

> **It is He who created you, amongst you are disbelievers and amongst you are believers. Allah is well aware of what you do [72]**

---

[72] *At-Taghabun,* verse: 2.

As for the party which responded to the call of the Messengers, believed in the Books revealed by Allah and in the Messengers which He had sent as a mercy to mankind, these are the allies of Allah. The party which denied these things and became proud, these are the allies of Satan. Before discussing this, it is worth mentioning that Allah has presented His servants with proof of it, explaining to them that Satan is indeed their enemy; even after the incident involving Adam.

Allah (it) has not mentioned Iblis' enmity towards Adam so many times without a reason, indeed it is repeatedly recounted in order to warn mankind of the intent of Satan to divert humanity from the straight path of Allah. Allah says,

> **O you who believe! Enter perfectly in Islam and do not follow the footsteps of Satan, indeed he is for you a clear enemy** [73]

In Surah *al-A'raaf* we find a warning and a reminder,

> **O Children of Adam! Do not let Satan deceive you as he did when he caused your parents to be cast out of the Paradise, stripping them of their clothing, to show them their private parts. Indeed he sees you, he and his cohorts, yet you see them not. Verily we have made the devils the protectors of those who do not believe** [74]

But the Quranic injunction does not stop at this, indeed, it reveals Satan's devilish plan entirely, so that all may see and each may consider its seriousness. Allah says,

> **Allah cursed him and so he said, 'I will indeed take from amongst your servants my rightful share, surely I will lead them astray and fill them with vain desires; and I will command them, and they will cut the ears of cattle; and I will command them, and they will change Allah's creation!' But all who take Satan for his protector instead of Allah is truly a loser, and certain is his loss. He holds out promises to them, fills them with vain desires, and whatever Satan promises them is only a deception** [75]

Allah mentions the scene on the Day of Resurrection when the allies of Satan will be stricken with remorse, He says,

> **Be distinguished today, you outrageous villains. Did I not enjoin you, O Children of Adam, not to worship Satan, indeed he is your enemy manifest, but to worship Me, that is the Straight Path** [76]

---

[73] *Al-Baqara,* verse: 208.
[74] *Al-Ar'af,* verse: 27.
[75] *An-Nisa',* verse: 118-120.
[76] *Ya-Sin,* verse: 59-61.

In another scene Iblis abandons his followers thus,

> **And when the matter was pronounced Satan said, "Indeed Allah had promised you truly and I promised you and split you up. I had no power over you other than to call out to you, and you answered me, so do not blame me but blame yourselves. I cannot respond to your cries for help nor you to mine, indeed, I did not believe in what you had already attributed to me. Surely for the wrongdoers is a most painful suffering [77]**

There is no further clarification necessary after Allah has made things clear. Everything goes back to its source, as they say, for Iblis is still the enemy of humanity and there can be no doubt but that his followers, his party, are the enemies of Allah's wards, the followers of the Messengers. Therefore, there is no common ground between these two groups and no love lost. War, enmity, jealousy, ridicule, derision, treachery, and betrayal, in fact whatever Iblis may inspire in the hearts of his minions are the weapons of his troops. They await their chance to strike at the believers, trying their utmost to divert them from the worship of Allah. Allah has already told us this so many times in His Book, and of their treachery He says,

> **Beautiful is the life of the world for those who disbelieve; they make a joke of the believers. But those who are conscious of their duty to Allah will be above them on the Day of Resurrection. Allah gives without reckoning to whom He will [78]**

And He says,

> **The chieftains of his disbelieving people said, `We see that you are lost in foolishness and we think that you are but a liar' [79]**

> **Indeed villainous souls would laugh at those who believed, passing them by, they would snigger and wink, they returned to their folk always in good cheer, and when they saw them said, 'Surely these have gone astray' [80]**

As for the enmity of Satan's clan, the Qur'an describes thus how they collude with one another against the believers;

> **And when you recite Our Clear Signs to those who disbelieve you see repugnance in their faces, they could virtually pounce upon those who recite to them. Say, 'Shall I tell you of what is even worse for you? Fire is**

---

[77] *Ibrahim,* verse: 22.
[78] *Al-Baqara,* verse: 212.
[79] *Al-A'raf,* verse: 66.
[80] *AI-Mutaffifin,* verse: 29-32.

the promise of Allah for those who disbelieve, an evil fate' [81]

Herein lies an important truth, that the enmity which arose between Adam and Iblis, will carry on between sons of Adam and *Iblis* until Allah inherits the earth and all that is upon it. Indeed the whole of human history is but a confirmation of this division of people into two groups, those who follow wisdom and guidance and those who follow their own whims, their passions and those of the Devil. Allah says:

> **It is He who created you, amongst you are disbelievers and amongst you are believers** [82]

In addition to this there is no common ground between these two groups, neither in this world nor in the next. This is why Ibn Taymiyyah has said, "It is part of the plan of Allah that when He chooses to raise up His religion He bates those who oppose Him and by His Words the Truth is made manifest. Truth dispels falsehood and puts its stamp upon it, and in this way it is defeated"[83].

Another case in point is the enmity of Noah's people towards him, and that of the people of A'd, Saleh, Shuaib, Ibrahim, Musa, Jesus and, finally, Muhammad towards their prophets. This is the enmity which the people of Ignorance have shown the believers and will continue to do so until Allah inherits the earth and all it contains.

If the allies of Allah resolutely follow the guidance of their Lord, then the allies of Satan are equally resolute in their stubbornness to remain in error and ignorance. They persist in the adoration of *Taaghut,* whether they be idols or icons which they worship, or unrestrained desires which they seek to satiate. Their passion may be for sexual gratification or for words of comfort, to gain 'power', possessions, or even for the 'heritage' of their father's faith. But the truth is what Allah has said,

> **Allah is the *Wali'* of those who believe. He brings them out of darkness into light. But as for those who disbelieve, their *Awliya'* (allies) are *Taaghut,* it takes them out of light and plunges them into darkness. They are the inheritors of the Fire, in it they shall eternally abide** [84]

The party of Allah "are those who belong to Allah, Praised is He, who shelter under His Gaze, who ally themselves to Him and do not ally themselves to anything other than Him. They are one family, one people, throughout the ages and generations, from all places and nations, of every race, class, colour and caste"[85]

---

[81] *Al-Hajj,* verse: 72.
[82] *At-Taghabun,* verse: 2.
[83] Ibn Taymiyyah, *Majmu' al-Fatawa,* 28/57.
[84] *Al-Baqara,* verse: 257.
[85] Sayyid Qutb, *Fi Zhilal al-Qur'an,* Vol.!, p.413.

Islam had come as a criterion between truth and falsehood, that is, the state of Islam and ignorance; it did not sanction uniting people on the basis of descent or colour, race or class, like those ways of Ignorance in the past and the present do. Rather, the sorting of mankind is to be on the basis of creed; rank is established amongst them according to the soundness of their works, for Allah has said,

> **O people, I have created you of male and female and made you into nations and clans in order that you may know one another. Indeed the most noble amongst you before Allah is the most deeply conscious of Him. Allah is all knowing, vigilantly aware [86]**

The Prophet said, "There is no superiority of the Arab over the non-Arab, nor of the non-Arab over the Arab, neither is the black superior to the white nor the white superior to the black, except in piety. All of you are from Adam and Adam is from dust"[87]. And he also said, "Allah, Most High, has removed from you the pride of the pre-Islamic period with the boasting in its ancestry. One is only a pious believer or a miserable sinner". The Prophet washed his hands of his relations who had not followed his religion, making himself an example for the believers. Amru Bnul Aa's said, "I heard the Messenger of Allah say, loudly and clearly, 'Indeed so and so, referring to some relations of his, are nothing to do with me, indeed my protecting friend is Allah together with the true believers'"[88]

He also said, "The closest people to me are the God fearing, whoever they are, wherever they are"[89]. This is in keeping with the verse, **"Allah Himself is his Protector, and Gibreel and the righteous amongst the believers"[90].**

Thus the believers are to be considered the allies of Allah because they fulfilled Allah's wishes and fought for Him alone, worshipped Him alone, and feared only Him, in contrast to the others who replied to the call of the Messengers saying,

> **Rather we will follow what our fathers have left us. This, even though their fathers understood nothing and had no guidance? [91]**

> **If it is said to them, 'Come unto what Allah has revealed and to the Messenger', they say, 'We will rely upon that which we found our fathers doing'. This, even though their fathers understood nothing and had no**

[86] *Al-Hujurat,* verse: 13.
[87] This is reported by Imam Ahmad in his *Musnad.* Its chain oftransmission is *Sahih,* whilst it is *Mursal* since it rests on the authority of Abu Nadara, who was not a companion. 5/411.
[88] Bukhari, *Kitab al-Adab,* Vol.10, p. 419, Hadith 5990. Muslim,Kitab *al-Eemaan,* Vol.!, p. 197, Hadith 215.
[89] It is reported by Ahmad in his *Musnad,* Vol.5, p. 235. It is classified as Hadith Sahih. See *"Fiqh as-Sira"* of Muhammad al-Ghazali, p. 485, and *"Sahih al-Jami' as-Saghir"* Vol.2, p. 181, Hadith 2008.
[90] *At-Tahreem,* verse: 4.
[91] *Al-Baqara,* verse: 170.

guidance? [92]

One of the qualities of the allies of Allah is their willingness to accept and be guided by the wisdom of Allah and the Shari'ah; to obey His command. Allah says,

> **Indeed the reply of the believers, when they are called to Allah and His Messenger to judge between themselves, is only to say, 'We hear and obey. Such are those who will succeed** [93]

As for the allies of Satan, they are distinguished by their rejection of Divine Wisdom and of the Shari'ah, they follow what they like, and so they follow Satan.

> **And they say, 'We hear and we disobey, hear you as one who hears not!' and 'Listen to us', with a twist of their tongues and a slander to religion** [94]

And He said,

> **And who does more wrong than he who is reminded of the *Aayaat* (verses, signs, proofs...) of his Lord then rejects them? Verily, We shall exact retribution from the *Mujrimun* (sinners, disbelievers, criminals...)** [95]

Ibn al-Qayyim said, "Whoever denies the Messenger of Allah; withholds his obedience, disputes his authority, rejects his religion and follows a path other than his, fails to enter into his compact, cedes to the ignorance in his soul, to the whim and fancy of his heart, to the disavowal and disbelief of his breast, to the rebellion and revolt of his body; he is the ally of Satan"[96].

Such are the qualities of the allies of Satan that "If Truth should oppose their way to power they will crush it and trample it underfoot. If they cannot manage this they simply assault it. Failing this they block the road, diverting it to some other way. And they are always ready to cast it off, according to their ability. If they must they let it pass and offer it the coining of money and religious duties, and keep it away from government. Though they may show submission, it is not because they recognise Truth but rather because it suits them and in some way serves their desires, Allah says:

> **And if they are summoned to Allah and His Messenger to judge between them, some of them turn away; but if the truth is to their liking, they**

---

[92] *Al-Ma'idah,* verse: 104.
[93] *An-Nur,* verse: 51.
[94] *An-Nisa',* verse: 46.
[95] *As-Sajdah,* verse, 22.
[96] Ibn al-Qayyim, *Hidayat al-Hayara,* p. 7.

willingly accept it! Is there in their hearts a disease or doubt or do they fear injustice from Allah and His Messenger? Rather they only wrong themselves[97]

[97] Preceding paragraph and verse from Ibn al-Qayyim al-Jawziya, *Madarij as-Salikin,* Vol.', p. 53.

The Nature of Enmity between the two Ideological Groups

Another aspect of this problem is the distinction of good from evil; Allah says:

> **Allah will not leave the believers in the state in which you are now, until He distinguishes the bad from the good"'[98]**

It is a well known fact that the distinction between these two groups is an important matter which some so called Muslims have attempted to cover up in the hope that the real Muslims would somehow disappear into the gaping jaws of a contemporary Ignorance; that their attachment to their Lord, to their religion and to their brothers in the faith would somehow melt away; that their faith could be broken and their hostility towards each and every enemy of this religion could be dispelled. In this way our enemies attempt to present a false image of themselves, they maintain that the disbelievers are in fact our friends, tried and true, whom we should love and cherish, respect and honour. They say that we are backward, that we should tread the path they have trodden, take theirs as our example, follow their footsteps to the letter, adopt their culture completely, both the good and the bad, which they claim, has no bad in it at all[99].

These people will be driven away and defeated. Indeed the party of Allah is the stronger of the two. They are stronger even though their number may be small. The party of Satan are losers, even though they be legion.

It is imperative to take the discussion of this enmity to heart, as it provides a glimpse into the hostility of Iblis towards mankind. We must recognise the artifice of Satan to gain power over the human soul, the ruse by which he makes falsehood appear to his allies as truth. The truth has been made manifest to the believer so that he may take heed, for his own benefit and the benefit of those who are with him, so he may worship Allah knowingly, enlightened by its guidance.

Ibn al-Qayyim has mentioned that the hostility of Satan towards mankind may take six different forms:

1. Disbelief and animosity towards Allah and his Messenger. If he succeeds in entangling a Son of Adam in this he will saddle him with a share of his suffering and burden. This is the first thing which Iblis desires from humanity. If he can he will make a man his servant and his minion, so that he will

---

[98] *Aal-Imran verse:* 179.

[99] An example of this is the position advanced by Taha Hussein, one of the most important of modern Egyptian literati.

actively call others to his worship. If he fails in this aim then he will lower his sights and try to pervert a man's religion.

2. Innovation in religion is more dear to Satan than simple rottenness or disobedience. This is because it harms religion in many ways, and contradicts the teaching of the Messengers. But if a person rejects innovators and heretics then Satan tries something else.

3. Major sins; Satan always tries to draw a person into some type of major transgression hoping to entangle him. This is especially so if he is a scholar, since those who depend upon him would then be turned away. The terrible punishment awaiting those who like to spread mischief amongst the believers is well known, but what would happen to them if they actually succeed in turning people away from faith? Failing this, he tries to mislead mankind by the next type of sins.

4. Minor sins; the combined weight of which could destroy you. As the Prophet said, "Beware of paltry transgressions, it was by such things that a people were taken to the very depths of the earth"[100]. Another Hadith mentions how each of them came to add a piece of firewood to a fire, which grew so big that they were cooked on it. Satan continues to entice you to commit small sins until they eventually weaken and break you, so the person with a few major sins is finally in a better situation than you.

5. Failing this, Satan tries to busy you with *Mubahaat* (permissible actions) which bring neither reward nor punishment. Rather the punishment which they bring is the denial of a reward which would be due you had you occupied your time more profitably. So if the servant of Allah foils him in this, by being vigilant with his time and aware of the fact that his days are indeed numbered, his time limited; that his use of it will bring both blessings and punishment, Satan will try his last ruse.

6. Thus Satan's last ruse is to try to occupy him with works which are good, but not the most meritorious. This is in order to deprive you of any higher merit and so deny you of higher rewards. He will hold before you many glittering good deeds, and will encourage you to seventy fine acts. Perhaps you will lower your guard and fall into some evil act, or be distracted by him from the truly supreme deed, greater, more noble and more meritorious than all others put together. This great deed you will only perceive through the light of Allah, which Satan will try to cast out of the heart of the believer. This light is kindled by sincere devotion in following the Messenger, by the steadfastness of the heart, in pursuing Allah's pleasure through good works, loving what Allah loves and finding pleasure in what pleases Allah. No one can know this other than those who follow in the footsteps of the Prophet who are the Noble

---

[100] Imam Ahmad, *Musnad*, 5/331, Hadith Sahih. See *"Silsilat alAhadith as-Sahiha"*, Hadith 389, and *"Sahih al-Jami"'*, 2/386, Hadith 2683, 2684.

> ones of the community, and are his successors on earth. Allah grants His Favour to whomever He wishes from amongst His servants[101].

This still remains Satan's plan, which he has in store for mankind, so what is the reason then for the animus between the allies of Allah and those of Satan? This could be one of the four following reasons, or indeed all four of them.

The first is pride. The allies of Satan are too proud to acknowledge the truth, too proud to acknowledge the Messenger or his message. Allah has said,

> **Indeed those who take issue with the Signs of Allah are without a case, there is nothing in their breasts but a pride which cannot be satisfied. So seek refuge in Allah, He alone is all- Hearing and all-Seeing** [102]

and He says,

> **Is it not that every time a messenger came to you with something not to your liking you become proud, some of them you disbelieved and some of them you slew?**[103]

and He said,

> **And when Our Signs are recited to him he arrogantly turns away, as if he had not heard, as if there were a deafness in his ears. Glad tidings to him of a painful doom!**[104]

The Second one is the preference of this life to the Hereafter, and an obsession with the passions and desires of the world. Allah has said,

> **This is because they preferred the life of the world to the Hereafter, verily Allah does not guide disbelieving folk**[105]

and also,

> **Those who prefer the life of the world to the Hereafter and who divert others from the path of Allah which they would make crooked, they are**

---

[101] Ibn al-Qayyim, *Badai' al-Fawa'id,* 2/260-262.
[102] *Ghafir,* verse: 56.
[103] *Al-Baqara,* verse: 87.
[104] *Luqman,* verse: 7.
[105] *An-Nahl,* verse: 107.

far astray[106]

Those who conceal pride and/or give preference of this world over the next become agitated in the presence of sincere believers. Even if there is no contact between them. Their sincerity and purity of heart, their nobility of character are sufficient provocation for the enemies of Allah. Allah has said,

> **They long for you to disbelieve, as they have disbelieved, so that you would be equals**[107]

This is because merely by their presence these disbelievers are made to feel the filthiness of their condition and the ugliness of their deeds. This is what gives birth to their scheming, in every sense of the word; whether they aim to humiliate or ridicule, harass, chastise, or entrap; they will do their utmost against the believers. This obsession of the allies of Satan is relentless.

The Third one is jealousy. The allies of Satan become jealous and envious of the believers. Allah has explained this saying,

> **Many of the People of the Book long to make you disbelieve after you have believed, through envy on their own account after the truth had been made clear to them. Forgive them and indulge them until the command of Allah comes to pass. Allah is Able to do all things**[108]

This is indicative of their concern to bring about the disbelief of the servants of Allah in order that they become like them in disbelief and error. Allah has made the consequences of their jealousy and envy clear, should they ever overcome the believers. Allah says:

> **How then, when if they should gain the upper hand they would keep no pact nor honour in respect of you?** [109]

Finally, there is the spoiling of rulers. This is especially so of who are glorified as if they were gods, magnified, whose favour is sought, before whom people feel fear, anxiety and hope. When Truth comes from Allah, it frees mankind from the worship of creation so that they can adore the One, the Victorious. Once these earthbound gods *(Taaghut)* realise that their power has been destroyed and that their authority has withered, they revolt, show enmity toward pious believers and they do what they can to divert the call to Truth. But alas, no one will come back to them because the truth has freed mankind, whose adoration and devotion is now only for Allah, whose fear

---

[106] *Ibrahim,* verse: 3.
[107] *An-Nisa',* verse: 89.
[108] *Al-Baqara,* verse: 109
[109] *At-Tawbah,* verse: 8.

and hope is for Allah, whose allegiance is to Allah and whose anger is for the sake of Allah, alone.

One indication of this is the reaction of Chosroes, King of Persia. When he received a letter from the Messenger of Allah calling him to Islam he puffed himself up saying, "Strange indeed is it, that the Arabs, who used to watch over our goats, should come to us to invite us to enter their new religion!" He imagined that his kingdom would perish if he accepted, so he tore the letter to pieces. Allah answered the prayer of the Messenger and the kingdom of Chosroes was itself torn to bits.

So this is how it is with these *Tawaagheet* who take themselves for gods, and refuse to accept the guidance of Allah, in matters of allegiance, government and in the exercise of authority. They attempt to divert the servants of Allah, pouring upon them the most obscene abuse and assaults. As Allah has said,

> **And they had nothing against them except that they believed in Allah, the All-Mighty, Worthy of Praise!** [110]

"They are not hostile towards Islam in ignorance of right or goodness, neither do they believe that the error in which they live is stronger or more enduring than Islam. Rather they are aware of both the right and goodness of Islam and of the fact that it is more enduring than the crooked road they tread. They hate it all the more because they realise the vigilance of the Muslims before their twisting path and that they will have nothing to do with it. They want things to remain as they were before, muddled and confused, twisted not straight. They hate Islam because they are ignorant, and the antithesis of ignorance is Islam,

> **And as for Thamud, we had guided them but they preferred blindness to guidance** [111]

As for the animosity of the allies of Allah towards those of Satan, it is regarded as being part of the creed, an article of faith. This we have discussed in detail earlier with relation to the further implications of the profession of faith, "There is no god but Allah". The Muslim feels anger for whoever challenges Allah and His Messenger. Allah has said,

> **You will not find people who believe in Allah and the last day taking into their affections those who challenge Allah and His Messenger, even if they were their fathers or their sons, or their brothers or their kinsfolk. Such are the people in whose hearts He has inspired faith and bolstered them with a Spirit from Himself. He takes them into Gardens under which rivers flow; there they will abide for eternity. Well pleased is Allah with**

---

[110] *AI-Buruj*, verse: 8.

[111] Muhammad Qutb, *Jahiliyyat al-Qarn al'ishreen,* p.322. *Fussilat,* verse: 17.

> **them and they with Him. They are the Party of Allah. Is it not the Party of Allah who shall find success?**[112]

They do not work out compromise agreements with their enemies, rather they do as their father Ibrahim had done and said,

> **We have washed our hands of you and of what you worship beside Allah. We reject you, and there has started between us and you hostility and hatred for ever, until you believe in Allah alone**[113]

Sheikh Muhammad Ibn Abdul Wahhab, may Allah be pleased with him, said, "A Muslim is not right in his religion, even if he rejects everything other than Allah, unless he feels enmity towards the disbelievers and makes this known to them" as Allah says, "You will not find people who believe.. etc." (58:22)[114]

We must, nevertheless, recognise the total animosity which in reality exists between the Muslims and all of the enemies of Islam, whatever their hue; atheists, polytheists, People of the Book or hypocrites.

The true nature of the Islamic method, which is well known to all outsiders, is to persistently strive for the establishment of a divinely inspired order on Earth. To bring all people away from the worship of created things to the worship of Allah alone. To break down the barriers surrounding all people which prevent them from truly enjoying a choice. Then this is the natural struggle between the two parties which share no common ground. Partisans of man-made systems will strive for the destruction of the divine system of Islam which threatens their interests, their authority, their very existence. They must destroy it before it destroys them. This is a necessity that tolerates no choice between this and that. This is clearly stated in the Qur'an where Allah says, **(They will continue to fight you until they turn you away from your religion, if they are able)**[115]**.**

Allah has mentioned in the Qur'an that the enemies of Islam fall into different groups; disbelievers, polytheists, People of the Book, and hypocrites. He says of the **disbelievers,**

> **They would like to extinguish the Light of Allah with their mouth, but Allah will complete His Light even though the disbelievers hate it**[116]

About the **polytheists** He says,

---

112 *Al-Mujadalah,* verse: 22.
113 *Al-Mumtahinah,* verse: 4.
114 Six points from Sira, *Majmu'at at-Tawhid,* p.19.
115 *Tareeq ad-Da'wah,* Vol.1, p. 80.
116 *As-Saff,* verse: 8

> **Neither those who disbelieve from amongst the polytheists nor the People of the Book are pleased that there could come to you a blessing from your Lord**[117]

and also

> **It is He who has sent His Messenger with guidance and the religion of truth to make it victorious over all other religions, though the polytheists hate it**[118]

As for the enmity of **the People of the Book,** Allah says,

> **Neither the Jews nor the Christians will ever be pleased with you until you follow their religion**[119]

And,

> **You will surely find the strongest enmity towards those who believe is that of the Jews**[120]

And,

> **Have you not seen those who were given a portion of the Book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path**[121]

And,

> **When they meet you they say, 'We believe', but when they are alone they bite their finger tips in rage against you. Say, 'Die in your rage!' Indeed Allah knows what the heart holds**[122]

The enmity of the hypocrites is a subject which the Qur'an has addressed many times, not the least of these is the treatment it is given in the beginning of *Surah al-Baqarah* where it occupies thirteen verses (8-20). "This is because of their numerousness, the general nature of the danger which they pose, and the degree of the

---

[117] *Al-Baqara,* verse: 105.
[118] *As-Saff,* verse: 9.
[119] *Al-Baqara,* verse: 120.
[120] *Al-Ma'idah,* verse: 82.
[121] *An-Nisa',* verse: 44.
[122] *Aal-Imran,* verse: 119.

threat which they represent to Islam and the Muslims. They cause a great deal of distress because they claim to be Muslims themselves, and while they pretend to help and support the believers they are in truth their enemies. Their enmity takes every form. The ignorant are made to think that they are pure and knowledgeable, but their goal is to spread ignorance and corruption.

How many Muslims' faith have they destroyed? And how many people have they raised up only to knock them down again? How many people's confidence have they built up only to dash it? They have agreed amongst themselves to contradict whatever the Revelation contains, they have totally abandoned all guidance.

> **They have split themselves into sects, each delighting in their own path [123]**

Deceit and trickery underlie their every word; what they have to offer is the lie and the clever ruse. Their hope is that both believer and disbeliever will be pleased with them and that by this pleasure their security will be assured.

> **They would trick Allah and those who believe yet they trick only themselves and they suspect it not[124]**

They will sink their claws into whoever they can, ripping out his faith and tearing it to little pieces. Who gives his heart to the evil of their deeds will be cast into a raging doom, having embarked in search of some useless commerce on the seas of destruction; they ride the ship of doubt and circumspection which carries them over spectral waves, through tempests to finally rest amongst the crafts of the destroyed ones.

> **These are they who have purchased error for guidance, so their commerce was profitless and they were not guided[125]**

An entire *Surah* has been revealed just about them, "The Hypocrites". It tells clearly of the enmity they hold for the believers, Allah says:

> **They are the ones who are saying, 'Do not spend your money on those who are with the Messenger of Allah, perchance they will go away'. The treasures of the heavens and the earth are Allah's but the hypocrites do not understand. They say, 'If we go back to Madinah surely the stronger will drive out the weaker', but strength is Allah's and His Messenger's and the believers,' but the hypocrites do not know[126]**

---

[123] *Al-Mu' minun,* verse: 53.
[124] *Al-Baqara,* verse: 9.
[125] *Al-Baqara,* verse: 16. Extracted from *"Madarij as-Salikeen",* p.347-349.
[126] *Al-Munaafiqun,* verses: 7-8.

Therefore, since we know the animus of these people to Islam, it is perhaps worth mentioning the danger posed by the Jews and the Christians, who between them control most of the world, and who use all means at their disposal to maintain this control. They have held out the greatest of deceptions in order to dupe the Muslims.

Sayyid Qutb, may Allah be pleased with him, says: "The truth about the battle in which the Jews and Christians have engaged the Muslim Ummah in every corner of the earth, and in every age, is that it centres upon our belief or creed. Although they may quarrel amongst themselves, they are forever united in the struggle against Islam and the Muslims

They have used every kind of wickedness, perfidy and treachery in this struggle ever since they have experienced, firsthand, the zeal of the Muslims for their religion, having previously confronted them in the fullness of their creed. So they declared war over land, economic and political ideologies, strategic interests, and then they tried to convince the guileless amongst us that the whole issue of the creed was outdated; that it was totally irrelevant. They said that it should not be a point of discussion; that those who struggled on its behalf were only reactionary fanatics. So it is time to return to central importance the creed before we lose heart, struggling with all that we have in order to dispel, once and for all, this impudence which has been wearing away at us for so long. If we allow ourselves to be deceived once again then we have only ourselves to blame. We will have turned away from the Favour of Allah upon His Prophet and his Ummah; Allah is the Most Truthful of all when He says, **(The Jews and the Christians will never be pleased with you until you follow their religion).**

This is the singular price which they desire, nothing else will find their acceptance or approval. But the real truth and the correct orientation is **(Say, the Guidance of Allah is True Guidance).** In short, Allah's Guidance is the only guidance and whoever rejects it is not guided"[127].

Conclusion

The true nature of the enmity between the Muslims and the non-Muslims arises from a religious difference and an incompatibility of methods. As for the religion of Allah, the believers are its followers; the keepers of His Sharia'h, and the allies of His Servants. As for the rest, they follow their desires; they follow Satan and are united in his forces. It is for the partisans of Allah to prevail, by the force of their religion, and rise above the wickedness of falsehood; for they are indeed the victors. If the enemies of Allah boast of their power or number or preparedness, it is still the believers who will rejoice in the Victory of Allah, His Blessings and Assistance.

Al-Bukhari relates on the authority of Abu Huraira that the Prophet said, "Allah said,

---

[127] Sayyid Qutb, *Fi Dhilal al-Qur'an,* Vol1. p.108.

'Whoever opposes an ally of Mine, I have declared war on him. My servant can draw no nearer to Me, in what is dear to Me, than by what I have made incumbent upon him. My servant will continue to draw near to Me by exceeding his obligations, until I love him, until I am the ears with which he hears and the eyes with which he sees, the hand with which he strikes and the leg with which he walks. If he asks something of Me I shall grant it to him, and if he seeks My Protection I shall protect him. I do not hesitate before anything but to take the soul of a believer, for he dislikes death and I do not like for him to be distressed'"[128].

Allah has said,

> **Truly, Allah is with those who fear Him and who are doers of good[129]**

> **And your Lord inspired the angels saying, am with you, so give support to those who believe, I shall cast fear into the hearts of the disbelievers[130]**

> **So do not be weak and call for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you and will never decrease the reward of your deeds[131]**

The pages of history are replete with such instances. In the Battle of Badr Allah granted victory to a small group of believers over a disbelieving hoard, glorifying His religion and elevating His servants. Similarly the early conquests of the Muslims in the East and the West and their destruction of the Persian and Byzantine empires are feats to amaze the mind. Allah helped the believers in their struggle against the Tartars and the Crusaders, and many others like them, whether on a personal or communal level. The victory of Allah, and His aid and assistance will continue to fall upon the Allies of Allah until the time Allah inherits the earth. The believers have only to believe in Allah and to work sincerely for His pleasure alone. To act in accordance with His Book and the Sunnah of His Prophet. Allah will not deny the reward of those who strive to do good.

---

[128] Sahih Bukhari, *Kitab ar-Raqa'iq,* (Md. Muhsin Khan, Vol.8, p. 336).
[129] *An-Nahl,* verse 128.
[130] *Al-Anfal,* verse: 12.
[131] *Muhammad,* verse: 35.

CHAPTER THREE: The Doctrine of Alliance and Disassociation According to Ahlu Sunnah Wal Jama'ah

It is necessary to mention briefly the doctrine of alliance and disassociation according to Ahlu Sunnah Wal Jama'ah in order to dispel the false claims of some that stand without support, either from the Book of Allah or the teaching of His Prophet.

Ibn Taymiyyah said, "The obligation of the believer is to choose both his friends and his enemies for the Sake of Allah. Whenever there are believers, he must ally himself with them, even if they have wronged him, since no personal offence can absolve one of the obligations of alliance in faith. Allah has said,

> **And if two groups of believers fight then seek a settlement between them**[132]

Allah has made them brothers, despite their fighting and rebellion towards one another, and has commanded their reconciliation. So the believer should reflect upon the fact that he owes his loyalty to his brother, even if he has been wronged by him or finds that he is his adversary and that the disbeliever is his enemy, even if he is kindly treated by him and respected. Allah sent His Messengers and revealed His Books in order that all religion should be devoted to Him, Alone; therefore, love should be only for those who are loyal to Him and anger is for His enemies. Respect and honour are for His Friends, while degradation and humiliation are for his foes.

If it is possible that a person could embody both good and evil, obedience and rebellion, observance of the Sunnah and of innovation, then he has a right to both loyalty and devotion, commensurate with whatever he may embody of goodness. Likewise enmity and humiliation are his due, according to the depth of his wrongdoing. So a person can also embody elements which inspire both respect and denigration. This is no contradiction. It is like the position of the state towards the thief. It requires that his hand be severed for his theft, yet still retains an ultimate responsibility for his material welfare, maintaining him if necessary from public funds. We are agreed that this is essentially the position of Ahlu Sunnah Wal Jama' ah with regard to the matter. But heretical sects such as the Kharijites and the Mu'tazilah disagree".[133]

Once we establish that the matter of alliance and disassociation rests upon the principles of love and enmity, which we have outlined above, Ahlu Sunnah Wal Jama' ah have classified people into three broad categories, with regard to the principle of alliance and disassociation, love and enmity.

---

[132] *Al-Hujurat,* verse: 9.
[133] Ibn Taymiyyah, *Majmu' al-Fatawa,* Vol.28, p. 208-209.

The first are those who deserve complete loyalty: Such a person believes in Allah and His Messenger; he fulfils all his obligations whether in terms of knowledge, works, or belief. All of his actions, deeds and words, are exclusively for the Sake of Allah. He observes what has been enjoined upon him and leaves off what has been forbidden to him by Allah and His Messenger. His love is for the Sake of Allah and his loyalty is for His Sake. His anger is for the Sake of Allah and his enmity is for His Sake. He puts the teaching of the Prophet before anyone else's opinion, whoever they may be[134].

The second are those who inspire on the one hand love and on the other anger: These are Muslims who mix up good works with bad. He feels a loyalty which is commensurate with his good deeds, but is angry beyond justification. An example of this type of person is Abdullah Ibn Himar[135]. He was a companion of the Prophet who used to drink. One day he was brought to the Prophet as a man had cursed him, saying, "He is often brought here!" The Prophet said, "Don't curse him for he loves Allah and His Messenger"[136]. Yet the Prophet denounced alcohol; those who drink it, those who sell it, those who make the juice for it and whose who ferment it, those who transport it and those to whom it is brought[137]

The third are those who deserve unremitting hatred: These are disbelievers in Allah and His Angels, Books, and Messengers, who deny the Day of Resurrection, Divine Providence and the Guiding Hand of Allah, and the rising of the dead. It includes, as well, those who deny any of the five Pillars of Faith, who worship alongside Allah any of the prophets of Allah, or His righteous or pious servants, reserving for them any kind of devotion due only to Allah, such as love or supplication, fear or hope, glorification or dependence, who seek from other than Allah some help or forgiveness, devoting to it the sacrifice of an animal, seeking its protection, calling on it in prayer, feeling humility, anxiety, distress, longing, terror or attachment before it. It includes those who reject any of His Divine Names or Attributes and who follow a path other than that of the believers, who advance the claims of those who oppose Islam, or who exhibit any of the ten things which contradict it.[138]

So the position of Ahlu Sunnah Wal Jama' ah is that the believers' complete and unreserved loyalty is due to those who do good actions through their religion. To these they owe their love and support, their unqualified assistance. They completely disassociate themselves from those who disbelieve, whether atheists, followers of other religions or apostates, and show them uncompromising sternness. As for those Muslims who mix good works with bad, loyalty is due to them commensurate with their degree of faith; enmity commensurate with their degree of wrongdoing.

---

[134] Ibn Sahman, *Irshad at-Talib,* p.13.

[135] This is how Ibn Sahman wrote it. In Sahih Bukhari, though, he is known as Abduallah. He was nicknamed Himar. Ibn Hajar said he used to amuse the Prophet. See *"Al-Isa'bah"* 275.

[136] Sahih Bukhari, *Kitab al-Hudud,* one should not curse a drunkard, he is not outside Islam. 12/75, 6780.

[137] Sunan Abu Dawud, *Kitab al-Ashriba,* 4/72 (3674), Ibn Mjah, *Kitab al-Ashriba,* 2/122 (3380). Albani said it is Sahih. See "Sahih al-Ja'miu as-Saghir", 5/19 4967.

[138] Irshad at-Talib, p.19.

Ahlu Sunnah Wal Jama'ah shun anyone who challenges Allah and His Messenger, even though they may be their closest relations,

> **You will not find a people who believe in Allah and the last day taking into their affections those who challenge Allah and His Messenger, even if they were their fathers or their sons, their brothers or their kin**[139]

And similarly in the verse,

> **O You who believe! Do not take your fathers or your brothers as protectors if they prefer disbelief to faith. Whoever among you takes them for protectors will only be wrongdoers. Say, 'If your fathers, your sons, your brothers, your wives, your kinsmen, the wealth which you have acquired, the commerce in which you fear a decline, or the houses you love - if these are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (torment). Allah does not guide those who are *Al-Faasiqun***[140]

Ibn Taymiyyah sums up the belief of Ahlu Sunnah Wal Jama'ah saying, "Praise and censure, love and hatred, alliance and disassociation, should be according to what Allah has revealed of His authority, that is, according to the authority of His Book. So whoever believes we must show loyalty to him, whoever he is, and whoever is a disbeliever we must show him enmity, whoever he is. Allah has said,

> **Your allies are Allah and His Messenger and those who believe and those who establish the Prayer, and who give *Zakaat* even as they bow down. Who takes as his ally Allah and His Messenger and those who believe, surely the party of Allah shall be victorious**[141]

and He said,

> **O you who believe! Do not take the Jews and the Christians as protecting friends, they are protectors of one another**[142]

And He said,

> **And the believing men and women are protectors of one another**[143]

---

[139] *AI-Mujadalah,* verse: 22.
[140] *At-Tawbah,* verses: 23-24.
[141] *Al-Ma'idah,* verses: 55-56.
[142] *Al-Ma'idah,* verse: 51.
[143] *At-Tawbah,* verse: 71.

Whoever embodies both faith and iniquity, show him a loyalty commensurate with his degree of faith and hatred commensurate with his degree of iniquity. His faith is not to be denied simply because of sin or disobedience, as the Khawarij* and the Mu'tazilah claim.

Prophets and pious men, saints and martyrs are not held up as examples of profligacy in matters of faith, religion, love or enmity, association or disassociation. Yet Allah says,

> **If two groups of believers fight then seek a settlement between them, then if a group of them does wrong the other, fight them until they return to the command of Allah, if they do, make peace between them justly and be fair, surely Allah loves the just. The believers indeed are brothers[144]**

So Allah has made them brothers despite the fact they fight and abuse one another. This explains the behaviour of the first generations of Muslims who, despite their fighting with one another, allied themselves together in religion, and did not oppose one another in the same way that they opposed the disbelievers. They accepted one another's testimony, intermarried and inherited from each another. They acted with one another as Muslims even though they fought each other, scorned one another, and more"[145].

Alliance and disassociation of the heart:

The belief of Ahlu Sunnah Wal Jama'ah with regard to this matter is that alliance and disassociation of the heart must be clear. Ibn Taymiyyah says, "As for love and hatred in the heart, desire for or dislike of something, it must be absolute. It is not possible for this to be lacking, except if a part of faith is also lacking. As for one's actions in the world, this is according to ability and circumstance. When the likes and dislikes of the heart are totally sound then one's actions will follow this, in so far as one is able to act; but the fullness of the reward is due to the sincerity of the heart.

By the same token some people feel love or hatred, affection or dislike according to the dictates of their own souls, not according to what Allah and His Prophet do or do not love. This is the kind of whim that Allah has referred to in verse 50 of *Surah al-Qasas,* **(And who has gone further astray than someone who follows his whims with**

---

*Khawarij: A sect that formed when a group of people left the camp of Ali, the fourth Khalifah, claiming that Ali should not have agreed to arbitration between himself and Mu'awiyah who was the leader of the opposition in the battle of Siffin (36 AH). The Khawarij claimed that no one should agree to any kind of arbitration and denounced al1 concerned as disbelievers. They extended this rule of disbelief to those who committed any major sin and held every Muslim responsible to fight the sinners. For further reading of the belief of the Khawarij, refer to Ansari's translation of Ibn Taymiyyah's "An introduction to the principles of Tafseer" (Al-Hidayah Publications, 1993).

[144] *Al-Hujuraat,* verses: 9-10.

[145] Ibn Taymiyyah, *Majmu' al-Fatawa,* p. 108-201. 1st Edition, 1349 A.H., Maktabat al-Manar, Egypt.

no guidance from Allah)[146]**.**

The position of Ahlu Sunnah Wal Jama'ah with regards to innovators and heretics

The position of Ahlu Sunnah Wal Jama'ah has been to disassociate themselves also from innovators and heretics. This is called in Arabic, *Bid'ah.* It is defined as a contrivance; something fashioned without precedence or antecedents; something new. Thus it is said, "Allah fashioned creation", that is He initiated it out of nothing. And likewise, Allah says,

> **The Originator of the heavens and the earth**[147]

and He says,

> **Say, I am no new thing among the messengers**[148]

or rather, 'I was not the first messenger to the people of the earth'. The term is applied to the inventions of the heart, inventions uttered by the tongue, inventions committed by the hand[149]

Ibn al-Jawzi said: "The term *Bid'ah* applies to something which was not done before, thus an invention. The problem with it is that it comes up against the Shari'ah by differing with it, it therefore obliges one to either add something to it or remove something from it"[150].

Some may object that this is nothing to do with the subject of alliance and disassociation, which rests essentially upon the distinction between Muslims and non-Muslims. In response to this I can only say:

First, innovation in religion represents an urgent and pressing peril to Islam. This is because it is divided into varying degrees ranging from clear disbelief, to hypocrisy, to disobedience or rebellion. Imam Shaatibi said: *"Bid'ah* is divided into varying degrees ranging from clear disbelief, such as the *Bid'ah* of *Jaahiliyah* which the Qur'an warns against in Allah's verse:

---

[146] *Shatharaat al-Balatin,* 1/354 *"Amr Bima' ruf"* , Ibn Taymiyyah.
[147] *Al-Baqara,* verse: 117.
[148] *Al-Ahqaf,* verse: 9.
[149] Tartushi, *Kitab al-Hawadith wal Bida',* 38-39, revised by, Muhammad Talibi.
[150] *Talbees Iblees,* p. 26.

And they consecrate to Allah a portion of the crops and the cattle which He created saying, `This is for Allah', or so they claim, 'and this is for our partners'[151]

and again in,

They say, 'That which is in the bellies of these cattle is for our males alone, and forbidden to our females, but if it is born dead, then all have shares therein.'[152]

and finally,

Allah has not instituted things like *Bahi'ra* or a *Sa'iba,* or a *Wasi'la* or a *Haam*[153]

Then there is the invention of the hypocrites who clothe themselves in the cloak of religion as an expedient, to secure for themselves some social or pecuniary advantage, the likes of which can leave no doubt but that they are clearly disbelievers"[154].

Thus the matter of what is to be permitted and what is to be forbidden is a matter for Allah alone and whoever impinges upon this has assumed a divine quality. Likewise, Allah is the creator and his is all authority over creation. Did He not say,

His verily is all creation and commandment[155]

and also,

And do not utter that which your tongues falsely declare, 'this is lawful and this is forbidden', inventing a lie against Allah[156]

These represent an invention which is itself disbelief. Their author and partisan is the object of hatred and scorn. After he is warned and cautioned we are to struggle against him with all our might. We disassociate ourselves from him as we do from any self-

---

[151] *Al-An'am,* verse: 136.
[152] *Al-An'am,* verse: 139.
[153] *Al-Ma'idah,* verse: 103. *Bahi'ra* was a she-camel whose milk was spared for the idols alone. *Sa'iba* was a she-camel let loose for free grazing for their false gods and nothing was allowed to be carried on it. *Wasi'la* was a she-camel set free for idols because it has given birth to a she-camel both on its first delivery and second delivery. *Haam* was a stallion-camel freed from labour, after it had finished the siring assigned for it. Al1 these animals were liberated in honour of idols, as a practise of the pagan Arabs in Pre-Islamic period.
[154] Shaatibi, *Al-l'tisaam,* 2/37.
[155] *Al-A'raf,* verse: 54.
[156] *An-Nahl,* verse: 116.

declared disbeliever. The Prophet said, "Whoever introduces anything new in this business of mine, he is rejected"[157]. (This could also be rendered in English, 'it is rejected', since Arabic does not possess any neuter pronoun like the English 'it'. The reference is ambiguous because of this grammatical feature, though the ambiguity cannot be easily conveyed into English. This interpretation follows the argument of the author who maintains that the Hadith provides proof of disbelief. For a detailed discussion of it see Fath al-Bari, Sharh al-Qastalani li-Sahih al-Bukhari, or Imam an-Nawawi's Sharh of Sahih Muslim.)

Al-Baghawi said: "Scholars of Sunnah have agreed that religious innovators and their cronies should be shown animosity and be deserted"[158]. Shaatibi proceeded in his classification of *Bid'ah* saying: "Some kinds of innovation are essentially disobedience rather than disbelief though there is disagreement about it. Thus some are unsure about the status of the Khawarij and the Qadariyyah and others, among the quasi-heretical sects.

Then there is the kind of innovation which, all are agreed, is disobedience but not disbelief; such as asceticism, self-mortification by standing all day in the sun and fasting, and castrating oneself in renunciation of sexual desire. There is innovation which is reprehensible *(makruh)*, such as making a communal *du'a* at Arafat during the Hajj; blessing the names of rulers during the Friday prayer as Ibn Abd as-Salam Sha'fii said and so on"[159] Thus, Ahlu Sunnah Wal Jama'ah free themselves from all these heretics and innovators.

Secondly, the Salaf scholars have all warned about the dangers of *Bid'ah* and that posed by those who love it. Ibn Mas'ud said, for example, "Everyone who wants to follow someone must follow those who came before, who have died. These are the Companions of the Prophet, who were the best of this Ummah. They were the purest of heart, the most profound in knowledge, and the simplest in living. They were people whom Allah chose to be the Companions of His Prophet, and the purveyors of His religion. So emulate their manners and their customs for theirs was the Straight Path"[160].

Sufyan at-Thawri said that "Innovation is dearer to Satan than disobedience since it is possible to repent from disobedience but innovation knows no repentance"[161].

Imam Malik said, "Whoever introduces into this Ummah something which was unknown before him has accused the Prophet of betraying the faith. For Allah has said, "Today I have completed for you your religion"[162]. What was not a part of

---

[157] Bukhari, *Kitab as-Sulh,* 5/301, Hadith 2697, and Muslim, *Kitab al-Aqdiyya,* 3/1343, Hadith 1718.
[158] *Sharh as-Sunnah,* 1/227.
[159] Shaatibi, *Al-l'tisaam,* 2/37.
[160] Al-Baghawi, *Sharh Sunnah,* 1/214.
[161] Ibid. 1/216.
[162] *Al-Ma'idah,* verse: 3.

religion on that day, is no part of it today"[163].

Shaatibi, may Allah have mercy upon him, divides the pernicious effects of innovation into two categories:

(1) It opposes and challenges Allah's law. Thus the innovator considers himself to be in a position to rectify Allah's Shari'ah, he is not satisfied with it as it is.

(2) All innovation, large or small, tries to legitimise itself; whether it adds something to the Shari'ah, takes something away from it, or perverts something formerly correct; it could be something totally unknown, or it could attach itself parasitically onto some valid act of worship. In any event, whoever deliberately introduces such a thing into religion has disbelieved, whether it is to add to the Shari'ah or to take something away, large or small, he is a disbeliever[164].

This view is supported generally by the evidence which indicated the sinfulness of innovation. The Prophet said, "All innovation is a going astray"[165], and he said, "Who calls others to error, his sins are as weighty as all of the sins of his followers and this does not lighten their burden in the slightest"[166].

One of our early scholars remarked, "Don't sit with the heretics or (he said) contentious people, I fear that you may become immersed in their foolishness which they will try to foist upon you"[167].

This should make the position clear. The belief of Ahlu Sunnah Wal Jama'ah is that disassociation should include all innovators *(Mubtadi'ah)*, particularly those with disbelieving innovations. We will return to this topic again later, Insha' Allah.

---

[163] *Al-I'tisaam* 2/53.
[164] *Al-I'tisaam,* 2/61.
[165] Sahih Muslim, *Kitab al-Jumua*, 2/592 (867)
[166] Sahih Muslim, *Kitab al-Ilm,* 4/2060 (2674)
[167] *Sharh Sunnah,* 1/227.

CHAPTER FOUR: Some Examples of Alliance and Disassociation from the Pre-Islamic Nations of the Qur'an

In this the example of Abraham is the first which comes to mind. He was indeed a shining example and provides an excellent model both in his loyalty to his Lord, to his religion and to the community of the believers, and in his severance from and opposition to all of Allah's enemies, even though these included his own father.

The story of Abraham's struggle with his own people is like that of all the other Messengers. He called them to something better than what they had, to the worship of Allah alone, to the devotion of worship to Him Alone, to the rejection of every other object of worship other than Allah. This is how it is related in the Qur'an:

> **And mention Abraham in the Book, surely he was of good faith, a prophet. When he said to his father, 'Father why do you worship what can neither see, nor hear, nor do you any good? Father, knowledge has come to me that has not come to you, so follow me, I will lead you on the single path. Father, do not be a servant of Satan, surely he is an enemy of the all Merciful God. Dear father, I fear that the punishment of Allah should descend upon you, that you should become a minion of Satan.' He said, 'Would you, Abraham, find our gods wanting? And will you not now desist, or shall I have to pelt you with stones. Go now, for we have come to the parting of the ways.' He said, 'Upon you be peace, I will seek your forgiveness from my Lord, He has indeed been to me ever gracious. I sever my bonds with all of you and with what you worship beside Allah. And I call upon my Lord and hope that in so doing I should not remain thus burdened.' And he withdrew from them and from what they used to worship beside Allah, and We blessed him with Issac and Jacob, each of them We made a Prophet** [168]

This was the beginning of the *Da'wah* of Abraham, which he began by inviting those closest to him. When they did not respond he abandoned them to the falsehood in which they revelled; obstructing, rejecting and denying the glad tidings which he brought, for surely had he remained with them in the midst of their society, and been prevented from leaving their land, then surely they would have succeeded in advancing their call to falsehood before him.

The Qur'an continues to describe the mission of Abraham, saying that he presented them with every possible kind of evidence. Allah says:

---

[168] *Maryam,* verses: 41-49.

And tell them the story of Abraham when he said to his father and his people, 'What is this that you are worshipping?' They said, 'We worship idols, and to them we are ever devoted'. He asked, 'Do they hear you when you call, do they help you, can they harm you.' They said, `No, but we found our fathers doing this.' He said, 'Do you observe what you have been worshipping, you and your fathers and those before them? They are all my enemies, except for the Lord of the Worlds' [169]

When they could produce no kind of proof for what they said they resorted to blind tradition, to what their fathers and grandfathers had done. Abraham said to them,

`I am the enemy of these gods of yours'. It is the same thing that Noah said, challenging his people, for he said,

Decide then upon your course of action, you and your gods. Let there be no doubt about it in your minds. Then do your worst and give me no respite [170]

Likewise, Hud said,

Allah is my witness, as are you, that I deny all that you worship beside Him. So connive against me all of you and give me no respite. Allah is my rock, my Lord and your Lord. There is no creature but that it is in His grip. Indeed my Lord is on the Straight Path [171]

And again about Abraham,

You have a shining example in Abraham and those with him when they said to their people, `We are free of you and of what you worship beside Allah. We renounce you. There has arisen between us and you enmity and hatred enduring until you believe in Allah alone' [172]

The most illustrious of our scholars, those of the first generations of the Muslims, have spoken about this doctrine of Abraham, which they described as saying, there can be no alliance without enmity. Thus, Ibn al- Qayyim al-Jawziyya said, "Alliance in the absence of enmity is incorrect. Allah has said about our father Abraham, 'Do you observe what you have been worshipping, you and your fathers and those before them? They are all my enemies, except for the Lord of the Worlds'. Abraham's alliance and amity towards Allah would be unjustified without the establishment of

[169] *Ash-Shu'araa,* verses: 70-77.
[170] *Yunus,* verse: 71.
[171] *Hud,* verses: 54-56.
[172] Al-Mumtahina, verse: 4.

this enmity. There is no ally other than Allah, and there is no alliance except in renunciation of all objects of worship other than Him. He said,

> **And when Abraham said to his father and his folk, 'I renounce all that you worship except He that created me. Surely He will guide me.' And he made it a word enduring after him, perhaps they would to their Lord return [173]**

Rather it was the allegiance to Allah and the severance from all that is worshipped beside him which was the word enduring after him passed down through the prophets and their followers, one after the other. It is the `word', 'there is no god but Allah', the heritage of Abraham until the Day of Resurrection"[174].

Imam at-Tabari remarks, "O followers of Prophet Muhammad, you have had a shinning example in the act of Abraham and of those who were with him in the matter of exposing the disbelievers, declaring enmity towards them and in abandoning relations with them, except for his words to his father 'I will ask for forgiveness (from Allah for you)', this is not part of the exemplary behaviour of the Prophet Abraham since it refers to a promise he made his father before it became clear to him that he was an enemy of Allah. After this was clear to him he freed himself completely of him, so free yourselves also from the enemies of Allah. Do not take any of them as protectors, as allies, until they believe in the One God and renounce worship of all else. Show them clearly your enmity and hatred"[175].

As a result of Abraham's declaration, dark forces gathered to plot his death. Throughout history and across the ages, this is always the reaction of those who reject the call to Allah, piqued by the simple fact that someone has called others to the worship of Allah alone. Similarly, in the story of the companions of the Trench, Allah says:

> **And they had no complaint against them except that they believed in Allah, the All-Mighty, Worthy of all Praise [176]**

So the people of Abraham prepared a fire for him to be burnt but, encompassed by the protection of Allah, he remained unharmed, since the fire was commanded to temper itself and to give safety to him.

> **They said, 'Let us build a fire for him and cast him to the flames.' So they plotted a plot against him, but and We made them the lowest of the low [177]**

---

[173] *Az-Zukhruf*, verses: 26-28.
[174] Al-Jawab al-Kaafi, p.213; see also Tafseer Ibn Kathir, Vol.7/212, and "Majmu'at at-Tawheed", p133.
[175] *Tafseer at-Tabari*, 28/62.
[176] *AI-Buruj*, verse: 8.

"In advancing their own theories and counter-arguments they assumed a position of equality with the Divine Source of Guidance, and neither did the proof that they had been shown prevent them from using force in order to advance their foolishness, their delusion, so Allah entrapped them and raised up His Word and His Religion, as the Qur'an relates,

> **They said, 'Burn him and stand by your gods, if you will be doing', We said: "O fire, be coolness and peace, safety for Abraham'. And they wanted to harm him, but We made them the worst of losers [178]"**

So also, the Last of the Prophets Muhammad was directed to follow the religion of his father Abraham,

> **Then We revealed to you (Muhammad) to follow the religion of Abraham *Hanifan*[*]. Indeed he was not of *Al-Mushrikun* (polytheists, pagans, idolaters, disbelievers) [179]**

> **Say (O Muhammad)" 'Allah has spoken the truth; so follow the religion of Abraham *Hanifan*. Indeed he was not of *Al-Mushrikun'* [180]**

> **They said, 'Be Jews or Christians, then you will be guided'. Say (to them Muhammad), 'Nay, only the religion of Abraham, *Hanifan*, and he was not of *Al-Mushrikun* [181]**

> **Verily, among mankind who have the best claim to Abraham are those who follow him, and this Prophet (Muhammad) and those who believe. And Allah is the protector of the believers [182]**

> **Who is more upright in religion than one who submits himself to Allah; and he is a *Muhsin* (a good-doer). And follows the religion of Abraham *Hanifan*. And Allah has taken Abraham as His intimate friend [183]**

> **And strive hard in Allah's Cause, as you ought to strive. He has chosen you, and has not made for you any hardship in religion. This is the**

---

[177] *As-Saaffaat*, verses: 97-98.
[178] Ibn Kathir, *Qasas al-Anbiyya'* 1/181, see also details of the story in the same source. *Al-Anbiyya'*, verses: 68-70.
* *Hanifan:* Islamic monotheism, to worship none but Allah.
[179] *An-Nahl*, verse: 123.
[180] Aal-Imraan, verse:95.
[181] *Al-Baqarah*, verse: 135.
[182] *Aal-Imraan*, verse: 68.
[183] *An-Nisa'*, verse: 125.

religion of your father Abraham, he who has named you Muslims before [184]

And who turns away from the religion of Abraham except him who befools himself? [185]

This is what Allah has said to the followers of Muhammad, about the deeds of Abraham who acted in complete sincerity and depended utterly upon Allah Alone. Who worshipped only Allah and denounced all disbelief and those who followed it, who opposed all falsehood and its minions.

Further Examples from the Missions of other Prophets

We have already mentioned that the mission of all the prophets is one: The call to the worship of Allah Alone, to ascribe religion and divinity only to Him, to feel love for and satisfaction with both His Wisdom and with His Law, to disassociate ourselves completely from any ***Taaghut*** that people worship and adore, either by design or by obligation. Allah says:

And We have sent to every nation a Messenger in order that they worship Allah and avoid *Taaghut* [186]

Therefore, we find many other shining examples in the history of selfless devotion to Allah. They were believers wherever and whenever they lived, regardless of the time or place in which they lived. Allah relates to us the tales of their lives and times, a sign of His Divine Wisdom, in order that they may provide an example for us, and a consolation to His Messenger and his Companions for the hardship they used to encounter.

The most important thing for anyone who calls others to the Path of Allah - this is the vocation of anyone who feels a love for all people - is to consider these examples of faith; for you will find in them the means of overcoming suffering and distress. If Allah's rule is that His Prophets and His Pious Servants be exposed to pain and injury, and they were the most noble of creation, then surely anyone who guides others to righteousness will be exposed to all manner of pain and injury, slander and ridicule but they will also find the Veil of Allah descending upon them, to preserve and protect them, they will find His Power encompassing them. Whatever is set against them is but a trial and a crucible, as Allah has said,

---

[184] *Al-Hajj,* verse: 78.
[185] *Al-Baqarah,* verse: 130.

[186] *An-Nahl,* verse: 36.

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good [187]

Whenever the believers commit themselves to truth and justice, and put their trust solely in Allah, as is His right, fear only Him and none other than Him, then this very act will be a great inspiration to others to join them in the faith of Allah, to follow their example and guidance, to put their trust in these good people who forego all manner of ease and comfort, and are indifferent to the wealth of nations, and who long and hope for the wealth of Allah.

One of these exemplary men was Noah. He called out to his people for nine hundred and fifty years yet only a few ever heeded his call. And of the many who refused and turned away from his call was his own son. Allah relates the story in the Qur'an:

And Noah called out to his son - who remained standing alone - 'Come with us! Do not stay with the disbelievers!' He said, 'I will go to the mountain top to seek refuge from the flood.' His father said, 'There is no refuge today from the command of Allah except by His Mercy', then a wave swept between them and so he joined those who were drowned. The earth was commanded to swallow up the waters and the sky, to become clear, and thus the waters drew back. And so the commandment of Allah came to pass and the Ark settled on top the Mount of Judi and a voice rang out, 'Away with the unjust!'. Noah called out to his Lord saying, `My Lord, my son is of my family and certainly Your promise is truth, You are the Wisest of the wise.' He (Allah) said, 'Noah, he is not from your family, he is the embodiment of perversity, so question Me not over that of which you have no knowledge, and let this be a warning to you not to place yourself among the ignorant.' He said, 'My Lord, would that I never question you over that of which I have no knowledge, if not for Your Forgiveness and Your mercy I would surely be among the losers' [188]

"Clearly the bond which binds us together in this religion is not that of blood nor ancestry, clan nor tribe, nor is it that of colour nor language, sex nor race, craft nor guild, land nor nation, but we are bound only by the bond of belief. As for other types of bond they are established and then they are severed. Allah explained to Noah why his son was not of his family when He said that he was the personification of perversity; that is to say that the bond of faith between Noah and his son had been cut, therefore, "question Me not over that of which you have no knowledge', he is not your son even though he is your flesh and blood"[189]

Then there comes a clear warning from Allah, which inspired not only fear but longing for the pleasure of Allah and His Mercy. Noah says, **(My Lord, would that I**

---

[187] *Aal-Imraan,* verse: 179.

[188] *Noah,* verses: 42-47.

[189] Sayyid Qutb, *Fi Dhilal al-Qur'an,* 4/1887.

never question you over that of which I have no knowledge, if not for Your Forgiveness and Your Mercy I would surely be among the losers).

Prophet Noah had elevated himself above his affection for his son and accepted the command of Allah. He was not stubborn nor obstinate, slippery nor evasive, but rather he submitted himself absolutely, following whatever or whoever was pleasing to Allah and avoiding and spurning whatever or whoever tried to challenge Him, even if this came from his closest relations. In fact, Noah was tried not only with a disbelieving son, but also a recalcitrant wife, which must have been a traumatic ordeal for him.

His wife is compared in the Qur'an to the wife of another Prophet, Lot, whose behaviour was similar to hers. These two prophets were both stricken with corrupt wives, both of whom Allah mentions in the following verse:

> **As an example for those who disbelieve, take the wives of Noah and Lot. Each under the protection of one of Our pious servants whom they betrayed and so gained nothing from this before Allah. They will be told 'Enter the Fire together with the rest'** [190]

The betrayal referred to is plainly in religion, not in conjugal rights. The wives of these Prophets share this type of sin.

Noah's wife used to disclose information about his activities. If he succeeded in convincing someone in his mission, she would inform the local bullies about it. As for Lot's wife, she used to tell everyone about her husband's (male) guests, in order for them to have sexual relations with them[191]. We have the opposite situation to these two women in the story of Pharaoh's wife, which the Qur'an relates as an example of faith victoriously rising above the disbelievers from the midst of the household of the accursed Pharaoh. Allah says:

> **As an example for those who believe take the wife of Pharaoh who said, 'My Lord, build me a house with You in Paradise, save me from Pharaoh and his deeds and save me from these oppressive folk'** [192]

"This woman was not dissuaded by the sea of disbelief, which surrounded her in Pharaoh's palace, from seeking her own salvation. When she asked her Lord for a house in paradise she cut herself off from Pharaoh and his palace and severed the link with her husband, asking her Lord to be saved from him. She also asked for protection from the evil deeds of Pharaoh, fearing that she too would fall victim to him, even while she was the closest of people to him. She was the wife of the most powerful

---

[190] *At-Tahreem,* verse: 10.
[191] *Tafseer Ibn Kathir,* Vol.8/198.

[192] *At-Tahreem,* verse: 11

man in the world; in his palace she could have had anything she had ever wanted. But faith raised her up and she could derive no comfort nor pleasure from Pharaoh, indeed she considered her position to be both perilous and squalid and sought protection from it in Allah. She was but a solitary woman in this wide and powerful kingdom, who stood alone defiant of palace and society, of the king and the people, who raised her head to the heavens, freeing herself completely from all worldly influences, all worldly commitments"[193].

The defiance of this woman before the tyrant provides an important example to contradict the argument of Satan and his people that if you defend Islam, somehow people will be able to exact some revenge, that some misfortune will befall you which God had not commanded. Rather let us take the Qur'an as a guide and a warning, and a blueprint for action, a method to benefit us in this world and the next. Let us begin to discharge the responsibility which Allah has placed upon us, to live up to the vocation with which He has honoured us, that is the call to Allah.

Ibn Kathir quotes Qatadah as saying, "Pharaoh was the most insolent and haughty of all people, but by God her husband's disbelief could not harm her once she followed her Lord. So you see Allah is Just and Wise, and no one is to be punished except for his own sins"[194].

And still there is another example from the House of Pharaoh, one of the signs of the call to Allah's straight path. A banner raised high in loyalty to Allah and His religion, to his faithful servants, to the noble struggle in His Cause and raised also in defiance to disbelief which persists even after clear proof and evidence of its falsehood is made manifest. It is the example of the anonymous believer from the House of Pharaoh. The Qur'an relates how, when the death of Moses was ordered,

> **And a believing man from the House of Pharaoh, who had concealed his faith, said, `Shall you kill a man for saying 'My Lord is Allah', and he has come to you with proof from your Lord? Surely if he lies then his lie is upon him, but if he speaks the truth something with which he threatens you will strike you down. Indeed Allah does not guide the profligate liar [195]**

This man was known as Habib the Carpenter, it is known that he was a Coptic from Pharaoh's House. He had concealed his faith from his people the Copts, only to reveal it on the day when Pharaoh said, "Leave Moses' death to me" (40:26). He was enraged for the sake of Allah, "Indeed the most noble struggle in the path of Allah is to raise the Word of Truth in the face of a tyrannical ruler"[196]. There is no such greater word

---

[193] Sayyid Qutb, *Fi Dhilal al-Qur'an*, 6/3622.
[194] *Tafseer Ibn Kathir,* Vol.8/199.
[195] *Ghafir,* verse: 28.
[196] Abu Dawud, *Kitab al-Malahim,* 4/514, Hadith 4344; Tirmidhi, *Kitab al-Fitan,* 6/338, Hadith 2175; he said Hadith Hasan Gharib. Ibn Majah, *Kitab al-Fitan,* 2/1329, Hadith 4011; Musnad Ahmad 2/19; An-Nasa'i, *Kitab al-Bay'a,* 7/161. Albani said Hadith Sahih. See Al-Mishkaat 2/1094.

than to say "Shall you kill a man for saying 'My Lord is Allah". So consider this man's loyalty to Allah's Prophet Moses and the aid which he offered him, how he opposed Pharaoh even at great personal risk.

Finally, we will mention those upright youths, "The Companions of the Cave", who left their country, their people, and their families behind when they realised that they would not be able to withstand the opposition of their people, so they saved themselves by hiding in a cave. The miracle which followed is related in the Qur'an as an example of the Grace of Allah upon his humble servants and also as a warning to us. Allah says,

> **They were youths who believed in their Lord and we increased them in Guidance. And we bound their hearts together as they stood and said, 'Our Lord is Master of the heavens and the earth, upon none other shall we call as a god, to say it would be an outrage. These people of ours have taken other gods than Him, and they come without clear authority, yet who is worse than someone who invents a lie against God? And when you leave them and what they worship beside Allah, then seek refuge in the cave, that your Lord may cover you with His Mercy and transform your hardship into ease** [197]

The situation of these boys was crystal clear. When the two roads were clearly laid out, and the two routes were indeed different, then there was no crossing of the ways and no companionship of the road. One must determine what one believes. They were not Messengers to their people, ordered to confront them with the True faith and call them to it, and what befell them is also what befell the Messengers. Rather, they were youths to whom Guidance had been made manifest, in the midst of oppression and disbelief. They could not declare openly their belief and so nothing good remained there; they could not bear the chastisement of their people, nor could they accept worshipping their Lord in secret.

It is most likely that their affair became known, this reinforced the urgency of their flight, so they disappeared to a rough and cramped cave, which would represent for them all the comfort of the world. They were comforted by the Mercy of Allah, the security and protection which they felt unfolding before them, encompassing them in its shadow of safety and ease, transforming the tiny space of the cave into a vast universe filled with the Mercy and Glory of Allah. Indeed this is faith. For what really is the value of the material world, the things you see, feel and know to be real; the life of the world? However, there is another world; the abode of the heart, filled to the brim with faith and touched by compassion, a world sheltering in mercy and understanding, confidence and contentment[198].

The thing which runs through all these examples, the common denominator which draws them all together is that they deal with bonds which link human beings

---

[197] *Al-Kahf,* verse: 13-16.
[198] Sayyid Qutb, *Fi Dhilal al-Qur'an*, 4/2262.

together; the paternal bond between Noah and his son, the bond of sonship and community in the story of Abraham, the bonds of family and clan in the story of the companions of the cave and the conjugal bond between man and wife in the story of the wives of Noah and Lot and also of Pharaoh. And so the story continued until the of the Middle Nation, which, benefiting from the experience of past generations, is so much more able to remain on the Path of Divine Guidance, that of a believing nation.

A divergence of belief will split a single community in half, as it will split a single household. Allah says:

> **You will not find a people who believe in Allah and the last day taking into their affections those who challenge Allah and His Messenger, even if they were their fathers or their sons, their brothers or their kin [199]**

This is the belief which joined together Suhayb the Byzantine, Bilal the Abyssinian, Salman the Persian and Abu Bakr the Arab under the single banner, 'There is no deity but Allah, Muhammad is the Messenger of Allah'. As for ethnic loyalties and tribalism, consideration of cast or status, the Prophet instructed them, "Abandon this, it is rotten to the core"[200]. And he said, "Whoever calls for the solidarity of his race is not one of us, whoever fights for his race is not one of us, and whoever dies for his race is not one of us"[201]. And so the matter was closed and chauvinism was driven out, as the human spirit was freed to soar to the furthest horizon. Since then the homeland of the Muslim is not the earth but only *"Dar al-Islam"*, which is governed by the Creed *(Aqeedah)* and the Law of Allah.[202]

The Sunnah of the Prophet and of his Companions have remained a beacon of light, guiding whoever chooses to follow his path and who is content with his eternal example. As for those who dispute it and remain aloof, Allah has nothing to do with him, but he is protected by the *Taaghut:*

> **But as for those who disbelieve, their *Awliya'* (allies) are *Taaghut,* it takes them out of light and plunges them into darkness. They are the inheritors of the Fire, in it they shall eternally abide [203]**

---

[199] *Al-Muja'dalah,* verse: 22.
[200] Sahih Bukhari, *Kitab Tafseer,* 8/648, Hadith 4905; Sahih Muslim, *Kitab al-Birr was-Silah,* 4/1888, Hadith 2584.
[201] Sahih Muslim, *Kitab al-Imarah,* 3/1476, Hadith 1848, 1850; Abu Dawud, *Kitab al-Adab,* 5/342, Hadith 5121.
[202] Sayyid Qutb, *Ma'alim Fi at-Tariq,* p.143.
[203] *Al-Baqarah,* verse: 257.

CHAPTER FIVE: Alliance and Disassociation in the Makkan Period

In the last chapter we discussed the position of the early prophets with respect to the subject of alliance and disassociation. In this chapter we will discuss this with regard to the Prophet Muhammad. Our information shall be drawn from the Qur'an and the Sunnah as well as from the earliest of historical accounts. This analysis will follow the usual division between the Makkan and Madinan periods, with reference to the revelation of the Qur'an; those sections of the Qur'an which were revealed before the *Hijrah* are said to be Makkan, while those which were revealed after the *Hijrah* are said to be Medinan.[204]

As were pointed out in the introduction, the profession of faith, 'there is no god but Allah, Muhammad is the Messenger of Allah', is in essence a declaration of the unique divinity and omnipotence of Allah and a denial of all loyalty, devotion, obedience, fear or hope directed towards any other object of worship, indeed devotion, love and awe are due to Allah alone.

The first of the revelation came to the Prophet in the Cave of *Hira.* He was commanded,

> **Read, In the name of your Lord who created, who created mankind from a clot. Read and your Lord is most kind, who taught with the pen, who taught mankind what he knew not [205]**

And again following this,

> **O you who are encloaked, arise and warn [206]**

And so he began his mission in secret and few people initially accepted his call, the first were Abu Bakr, Ali and Khadijah. The Prophet began to instil in the hearts of his companions a love for Allah and His Messenger which would come to unite them all in a common cause; to devote their love, loyalty, and time to the believers, to despise disbelief and the disbelievers. This is the meaning of the profession of faith, "There is no deity but Allah, Muhammad is the Messenger of Allah."

From this arose new bonds of belief, in the hearts of the faithful, and they became aware that the only true bond between people was that of faith. This was the bond

---

[204] See: Siyyuti, *Al-Itqaan fi Mum al-Qur'an,* 1/37, revised by Muhammad Abu al-Fadl Ibrahim.
[205] *Al-Alaq,* verses: 1-5.
[206] *Al-Muddathir,* verses: 1-2.

which reassured the believers, and as it grew the false barriers of ignorance began to vanish; barriers of race, class and sex. These they began to view with scorn and contempt as the bonds of faith in Allah and His Messenger grew between them, day by day.

In those early days the Prophet chose the house of Arkam ibn Abu Arkam as the meeting place for the Muslims. It was there that he instructed them first in their religion, and it was from there that the first rays of Islam began to radiate across the earth. But what was the condition of the Muslims in these days, and what happened to them after their first pronouncement of the declaration of faith?

Sayyid Qutb said: "In the early days of Islam in Makkah the Muslims had neither a law unto themselves nor any state, but they nevertheless surrendered themselves totally to the direction of the Prophet, and devoted their entire loyalty to the community of the Muslims. Whenever someone became a Muslim, they would leave behind everything of their former life and turn over a new leaf, they would cut themselves off totally from their former lives of living in ignorance and regard all of their past actions with an air of cautious circumspection and foreboding.

This was a total emotional break with the past and a conscious affirmation of Muslim identity, as a result of which people took themselves completely out of their former society, not only abandoning religious practices of the non-Muslims but severing all social contacts with the disbelievers as well.

In this way they put an end to the non-Islamic environment by which they were surrounded and replaced it with an Islamic one, even if they continued to have dealings with some of the disbelievers, trading with them and working with them on a daily basis. Emotional involvement is one thing and the reality of daily life is another.

When someone renounces disbelief and embraces the belief in the divine unity of God, when he moves from Ignorance to Islam, then he also frees himself from the directing force of Ignorance and shakes off his loyalties to family, clan or nation and translates this loyalty to the manifest reality of Islam. This is what most invoked the ire of the Masters of the Quraish. It was this solidarity which upset them most; this and the Qur'an. They were not bothered by the withdrawal of the Muslims from their religion, or their belief in One Omnipotent God, or their adherence to a single creed, these things did not really concern ***Taaghut,*** just as some kind hearted people today still fail to comprehend the Truth.

Islam is in fact a movement sealed with the profession of faith. It takes one out of the society of the disbelievers, away from its values and traditions, from its loyalties and allegiances, away from its legalities. It establishes loyalty to the faith, to the mission of raising the banner of Islam throughout the world. Because of this, the leaders of

Quraish resisted this *Da 'wah* by whatever means they had at their disposal"[207].

"The believers united around the love for Allah and His Messenger. Theirs was a deep and exclusive commitment, to which they were all completely devoted and by which they were all guided. Each of them felt for the other a new kind of bond, one of brotherhood for the sake of Allah, so that he would love his brother as he loved himself, even though they were not of the same tribe nor there any blood relationship between them"[208].

The Qur'an began to take form, according to the Plan of Allah, in such a way as to mould and shape this new Ummah around its creed. So the loyalties of the Muslims and the distance separating them from the disbelievers grew together. One of the methods of instruction employed in the Qur'an is that of the allegory or example. For while the Word of Allah is clear, the method of presenting an example reinforces comprehension and causes one to think more deeply, to distinguish what is correct from what is not. Such an example is the verse:

> **The likeness of those who take *Awliya'* (Allies) other than Allah is as the likeness of a spider, who builds a house, but verily, the frailest of houses is the spider's house; if they but knew [209]**

A demonstration of this fundamental truth is that the Muslims were ultimately stronger than the strongest of their opponents, with this they overcame the greatest powers of the earth. With it castles and fortresses were reduced to dust. The power of the One God is Power itself, loyalty to Allah is Loyalty, whatever pits itself against Him is the embodiment of weakness and frailty which is the source of all pride and arrogance, of oppression and tyranny built of tenor, fear and torture. [210]

The Prophet continued to approach people secretly for a period of three years[211]. Once knowledge of Islam had spread through Makkah, and the people had become familiar with it, Allah ordered His Prophet to openly proclaim his message, and to make himself an example for the people calling them to Islam. Allah says:

> **So proclaim openly that which you are commanded, and withdraw from the idolaters [212]**

And He said,

---

[207] Sayyid Qutb, *Fi Dhilal al-Qur'an*, 3/1503, and *Ma'lim fi at-Tariq*, p. 17-50.
[208] Muhammad Qutb, *Manhaj at-Tarbiyya al-Islamiyya*, 2/38-40.
[209] *Al-Ankabut*, verse: 41.
[210] Sayyid Qutb, *Fi Dhilal al-Qur'an*, 5/2737.
[211] Ibn Hisham, *As-Seera an-Nabawiyyah*, 1/280.
[212] *Al-Hijr*, verse: 94.

> **Warn your family and relations and protect those of the believers who follow you** [213]

From this point the Muslims began to be tried, but what appeared to be a severe test was really a blessing in disguise, because in the course of it the sincere ones were separated from the hypocritical, the pure from the sullied. Allah says,

> **Do people expect that they would be left alone because they say 'We believe' without being tested. We have tested those who came before them, this Allah knows those who are sincere and He knows those who lie** [214]

The companions endured all manner of persecution, to the point that they used to conceal themselves in a gorge to pray out of sight of their people[215].

What was the response of the believers to this persecution inflicted upon them by the enemies of Allah? What was the response of the Muslims to both their general treatment and to the abuse directed at the weaker members of their group, such as Yasirb and his family, and Bilal? They were patient and parted from them in a good way, Allah says:

> **And be patient (O Muhammad) before what they say, and keep away from them in a good way. Leave Me to deal with those who lie, who enjoy their ease and comfort. And give them respite for a little while** [216]

So the Prophet was patient and as the Divine Will shaped Its character, it purified the souls of those with him and every day in strength of spirit, purity of heart and integrity of purpose and freedom, from the bonds of material needs and profane desires. But the Prophet had enjoined them to patience, in the face of insult and injury. This was especially hard for them since they were a people nurtured in the love of war, born with a sword in the hand, who had made war on all kinds of brigands, renegades and outlaws and those days of war were still close at hand. Yet the Prophet disliked their warlike nature and restrained their Arab pride. So they complied with him and held their peace, enduring all kinds of torture and persecution inflicted upon them by Quraish, not because of cowardice or fear[217]. This is with regard to their relation with their enemies.

As for their rapport with one another the Prophet was careful to instil in them two principles of conduct. The first was a faith in Allah, overflowing with knowledge of Him, in emulation of His Attributes and Qualities, a faith inspiring both fear and

---

[213] *Ash-Shu'ara'*, verses: 214-215.
[214] *Al-Ankabut*, verses: 1-3.
[215] Ibn Hisham, *As-Seera an-Nabawiyyah,* 1/282.
[216] *Al-Muzzammil,* verses: 10-11.
[217] Abee al-Hasan an-Nadwi, The Muslims and the West.

reassurance in the surety that He is witness to all things, a faith which almost always reached unprecedented degrees of awareness and sensitivity. The second was a profound love; a love so deep that had it not grown as a reality between these Muslims, they would not have imagined such a thing in all their wildest dreams[218].

The bond of love in Allah around which the believers had gathered had its price. This *Da'wah* required from them efforts and patience, and it engendered both joy and discomfort. Accordingly, the believers began to love and hate according to what is inflicted upon Islam and Muslims, either good or bad[219].

In order to substantiate this, and to demonstrate the real effect of the Prophet over the circle at the house of Abu al-Arqam, I will just mention this incident from the life of Abu Bakr.

The day after Abu Bakr had become a Muslim, he was walking in Makkah when he was attacked and severely beaten, seeing this Utba Ibn Rabi'ah approached him and joined in, beating him with his sandals which flew about his face and body until you could hardly recognise the man. Then some men from the Bani Taymah wrapped him in a cloth and carried him home never doubting but that he was dead. Later that night he began to speak, asking, "What did the Messenger of Allah say?". They told him to be quiet and scolded him, then they stood to leave and told his mother, Umm al-Khair, "See if you can give him something to eat or drink".

But when she tried he refused and began to say, "What did the Messenger of Allah say?" She said, "By God, I do not know anything about your friend". So he told her, "Go to Umm Jamil bint al-Khattab and ask her about the Prophet". So she went to Umm Jamil saying, Abu Bakr is asking about Muhammad Ibn Abdullah. She said, "I do not know Muhammad Ibn Abdullah nor do I know Abu Bakr, but if you want me to go with you to see your son then I will."

So she went with her to see Abu Bakr and found him in a terrible state. She approached him saying in a loud and clear voice, "My God, whoever has done this to you are rotten disbelievers. I hope that Allah will give you satisfaction over them." He said, "What did the Messenger of Allah say?" She said, "Your mother is listening to us!" He said, "Do not worry about her". "The Prophet is very well", she said. "Where is he now?" he asked. "In Ibn al-Arqam's house," she said. He then said "By Allah, I won't eat a thing, nor will I drink until I see the Messenger of Allah". He was given a few minutes to quiet himself down and then left the house supported by the two women who took him to see the Messenger of Allah[220].

This man, injured and beaten, would not even take a drink of water, and there was nothing he needed more than that, until he saw the Messenger of Allah. Certainly this

---

[218] *Tariq ad-Da'wah fi Dhilal al-Qur'an,* 1/188.
[219] Muhammad al-Ghazali, *Had Deenuna,* p.178.
[220] Ibn Kathir, *al-Bidaya wan-Nihaya,* 3/30. See also: "The Muslims and The West", p. 113.

kind of love and devotion can be second to none. The generation tutored by the Messenger was in every way unique; never had there been anything like it before, and never would there be after them.

Relations between the Muslims and their enemies in the Makkan Period

hbThe period at Makkah before the *Hijrah* was characterised by peaceable though strained relations between the Muslims and the disbelievers. Patient under persecution, the Muslims strove to bring the truth into focus, and to understand the situation in which they found themselves. Seemingly trapped between the bare walls of Makkah and the parched earth of the plateau, they struggled to make sense of the twisting lanes and alleys of the Prophet's torment and of the baptism of fire which was visited upon Bilal and Ammar, upon Khabab and upon Yasir and his family.

These conditions dictated a quiet approach, in order to effectively present the realities of faith. The very first of these was that the believers were capable of patience, patience which to the wise is its own reward, but which, more than that, stands in silent reply to those who pursue their whims, the profane interests of political power or worldly gain, or worse[221].

The guidance of the Prophet during this period is very significant indeed, for it was entirely centred around a rigorous spiritual training, patience under hardship, spreading the word in the face of violent opposition and treacherous connivance of the most ignorant and wicked men imaginable. They did this without bowing down or submitting, neither did they wane or weaken. But with their gaze joyfully fixed upon their goal and their hearts borne up in the Hand of Allah, their souls rose effortlessly above the squalor of disbelief, oppression and persecution[222].

The passivity of the Muslims in this period was divinely ordained, as was too the active response later enjoined upon them at Madinah. This was because when the Muslims were in Makkah the disbelievers outnumbered them. If only a handful of them had challenged the rest to a fight, they would have easily been defeated. By the time the people of Yathrib pledged allegiance to the Prophet, their number was only around eighty. They said to the Prophet, "Shall we fall upon those camped in the valley, meaning Mina, and destroy them?" He said, "This I have not been told to do"[223]

When we seek to understand the wisdom behind this event and other legal obligations of Shari'ah, as Sayyid Qutb has pointed out, we try to attribute to these events a divine significance which Allah may never have made clear to us. We speculate over reasons

[221] Ahmad Mahmud al-Ahmad, *Alaqat al-Ummah al-Muslima bi alUmam al-Ukhra'*, pp. 8-9.
[222] Dr. Muhammad Amin al-Misri, *Sabeel ad-Da'wah al-Islamiyya*, pp. 111-113.
[223] *Tafseer Ibn Kathir*, 5/431, and the Hadith is reported in *Musnad* Ahmad, 3/462.

for it and search for higher purposes which may, in fact, be quite mistaken. But the real significance of the behaviour of the believer, under whatever commandment of Allah, is that he behaves in utter and complete submission to the will of Allah since His is Supreme Knowledge and Awareness. So when we start to say this was because of such and such it can only be a matter of our own considered opinions and speculation for only Allah has True Knowledge of it and He has not instructed us in it or given us a clear textual edification of it[224].

In his two books *"Fi Dhilal al-Qur'an"* and *"Maa'lim fi at-Tariq"*, Sayyid Qutb proposes to explain the Makkan period as follows. Speaking with regard to Jihad he says:

Perhaps the passivity of the Muslims at Makkah and their desistance from *Jihad* was due to the fact that it was a period of education and preparation. This was a particular community of people, in a particular environment, in particular circumstances. Within this environment there were special goals to be achieved, among which was the training of the Arab personality to bear patiently things that he was not accustomed to tolerating. To instill in him restraint and self control, so that he would not reply in kind to the first insult, or rise to the first challenge. In this way he would learn moderation in both his inner nature and in his actions. Then he should learn to conform to the new order of things, to follow a new kind of leadership, so that he would not dismiss all but that with which he agreed, throwing out anything that differed with his habits or ways. This was the process by which the Arab Muslim personality was prepared for the task of establishing a new "Muslim society".

Perhaps another factor was that this unaggressive approach would have a deeper and more far reaching effect upon a society like that of the Quraish, which was intensely proud and had a deep sense of honour. Fighting against them at this time would only have exacerbated their stubbornness and lead more of the bloody feuds for which the Arabs were already famous. Had this happened the call to Islam may have been transformed into a conflict the reasons for which would be quickly forgotten in the ensuing battles.

It could also have been in order to avoid the spread of hostilities and war inside each house. At this time there was no central authority directing the persecution of the Muslims, this was still a matter of personal relations between people. If there had been a general call to fight back, at least at this time, the result would have been to bring the conflict into every household, and people would have said, 'You see what this Islam is!' They even said this when the Muslims had practised restraint. At this time the Quraish were complaining that Muhammad had taken sons away from fathers, that he had split up families and clans; so what would have been the result if sons had indeed been ordered to fight their fathers, and slaves ordered to rise against their masters?

---

[224] *Fi Dhilal al-Qur'an,* 2/714.

Then again it could have been because Allah was well aware that many of these stubborn persecutors of the Muslims would themselves eventually join the ranks of Islam, and even lead the Muslims. Was not Umar Ibn al- Khattab one of these?

Another factor could have been the Arab sense of honour and their tendency to identify with the oppressed who bore hardship and persecution and did not give in, especially when personal honour was at stake. There are many incidents which support this, such as that of Ibn ad-Daghna who, when Abu Bakr left with a party of the Muslims for Ethiopia in the first Migration, would not want to allow him to leave Makkah, since driving out a prominent member of their community could only bring shame on Quraish. He even went so far as to offer him his personal protection. Another example is Bani Hashim's lifting of the boycott on the family of Abu Talib.

It could also have been because of the small number of the Muslims at that time and their isolation at Makkah in the days before Islam had spread to the surrounding countryside. Whatever the desert Arabs had heard of Islam was negative, coming from reports of conflicts arising within the Quraish clan. Their interest in it was mostly to do with seeing the outcome of this conflict. In these circumstances armed conflict could have resulted in the destruction of the small Muslim group even if they could have killed more than their number many times as much. Disbelief would have remained among the Arabs and no Islamic state would have been established and Islam would not have become a reality, that is the religion which came to be a guide for the living, a blueprint for this world and the Hereafter.

In fact, there is no good reason why any of these considerations should have been ignored, that the Muslims should have been ordered to fight to repel the persecution that they endured. The fundamental fact is that the message was conveyed to Quraish by the very existence of the Prophet in their midst and he enjoyed the protection of the Bani Hashim, so no one could raise his hand against him but that it would be cut off. For the same reason no one publicly called for his silencing or said that he should be prevented from addressing the people when Quraish assembled around the Ka'bah, or when he spoke on the Mount of Safa or in any other public gathering. No one publicly demanded his arrest or execution, or even implied it. Indeed when they did ask him to desist from denouncing and maligning their gods he refused, and when they asked him to stop criticising the religion of their fathers and ancestors he refused, and when they suggested that they all arrive at a compromise to go easy on one another, that he should accept some of their traditions and they would followed some of his devotions he refused.

These considerations that we have just outlined above are the result of Divine Will. The Muslims had been commanded to restraint, perform *Salat* and give *Zakaat* so that they could mature spiritually, to complete their training and preparation for the coming days when they would hold the reigns of power. To teach them detachment since they could never determine the matters of the world, rather they should act only for Allah and struggle only in His Cause.

So the conclusion which we can draw from this thirteen year period in Makkah is that it was a time of training and preparation when a firm understanding of the meaning of the words 'there is no god but Allah' was planted in the hearts of the Muslims, when they were made to understand the importance of this doctrine regardless of their impatience and anxiety before the passing of time. This doctrine needed a firm foundation so that it would be strong, resilient and enduring, there would be no room in it for shoddiness or confusion. What could be more fitting than that the Prophet himself should train his companions in this thoroughly. During this time they learned to follow his example. In fact, there was never a time when men challenged by ignorance did not join together, their hearts bound by divine grace, and so the profession of faith took deep root in the hearts of the companions, and Allah said of them,

> **Among the believers are men who have been true to their covenant with Allah** [225]

They were unconcerned about the power of their enemies, and they did not lack resolve because they knew that Allah was their protector and would bring them to victory.

> **Indeed Allah will help those who help Him. Surely Allah is All-Strong, All-Mighty** [226]

Ibn Ishaq said: "When the Prophet saw what his Companions were going through, and that neither he nor his uncle Abu Talib could do anything to help them he said, "If you were to go to Abyssinia you would find a King who is just to all. In this land is truth and Allah will open there a path for you out of your troubles." So the companions of the Prophet left for Abyssinia out of fear of persecution, they fled to Allah with their religion and this was the first Migration in Islam"[227].

The Grace and Mercy of Allah sustained the Muslims in their weakness. An example of this is the conversion of Umar ibn al-Khattab. Abdullah Ibn Mas'ud said of this, "The conversion of Umar was a real triumph for the Muslims, his journey to Islam was a victory in itself and his leadership was a true blessing. We could not pray at the Ka'bah until Umar joined us. But when he converted he forced Quraish to let him pray beside the Ka'bah and we prayed there with him"[228]. Umar's conversion was indeed a great blessing for the Muslims for it brought them both his support and his leadership and directed his fierceness, his enmity, and his disdain towards the disbelievers. After his conversion he used to confront Quraish and tell them, "Do what you think fit. By

---

[225] *Al-Ahzab,* verse: 23.
[226] *Al-Hajj,* verse: 40.
[227] Ibn Hisham, *As-Seera an-Nabawiyyah,* 1/344.
[228] Ibid., 1/367.

Allah, if we were three hundred men we would leave this city (Makkah) to you, or else you would have to leave it to us!"[229].

The Muslims in exile in Abyssinia rejoiced when they heard of Umar's conversion. Some of them even returned to Makkah to be met with a new fury at the hands of the Quraish. But this only deepened their resolve and determination to stand by the truth in hope that the deliverance of Allah was near at hand.

Following this the Prophet and his followers were subjected to another hard lesson the likes of which all who raise the call to Allah must face. The Prophet's uncle Abu Talib died and with him vanished not only the aid that he had extended to the Muslims but also his protection. The Prophet's wife Khadija died also. She was the first woman to embrace Islam and a model of the righteous Muslim woman. The Prophet's enemies were encouraged by these developments, but Allah is Stronger than all else.

At this time the Prophet turned his attention away from Quraish hoping for a positive response from some other quarter and so he left for Ta'if. But dark clouds gathered overhead and his hopes were dashed and turning to his Lord he said, "To You my Lord I confess my weakness, my lack of wit and my inconsequence before people. Dear Merciful Lord, you are Master of the weak and Master of those who depend upon me. How much longer shall they revile me? How much longer shall my enemies hold sway over me? As long as You are not angry with me then nothing else can matter. Your might is greatest before me and so I seek refuge in the Light of Your Countenance, in the Light that drives away all darkness and in which all things of this world and the next find meaning. Whether You visit upon me Your Wrath or relieve me of my burden, such is Your Right until You are pleased. Truly there is no power nor glory but in You"[230]. Then he returned to Makkah.

We should all consider the Prophet's words carefully when he said, "As long as You are not angry with me then nothing else can matter". The concern of anyone who raises the call to Allah is simply the pleasure of Allah, this is all that matters. After this, let happen whatever must be, for the reactions of others are not of great consequence so long as your aim is to seek the Pleasure of Allah.

Respect for Disbelieving Relatives

In the course of the revelation at Makkah we find despite the severing of alliances of affection or assistance between the Muslims and their relations from among the disbelievers the Qur'an forbade them from cutting their links with them and commanded them to show them both honour and respect. Allah says,

[229] Ibid., 1/374.
[230] Ibid., 1/60.

And we have enjoined upon humanity kindness towards their parents. But if they strive to make you associate with Me things of which you have no knowledge then do not obey them, it is to Me that you shall return, then I shall inform you of what you used to do [231]

The great commentator on the Qur'an, al-Baghawi said that this verse and verse 15 in Surah Luqman were revealed in connection with Saad Ibn Abi Waqqas and his mother, Hamna bint Abi Sufyan. Saad was one of the very first Muslims and had a deep respect for his mother. She told him, "What's this religion you've come up with? By God, I will not eat or drink until you come back to us. And if I die then they will call you 'Mother Slayer' for the rest of your life. She stayed a day and a night without eating or drinking anything and neither did she shelter herself from the sun, so it was a great hardship for her. She stayed another day without eating or drinking until Saad came to her and said, "Mother, if you had a hundred lives, and one were to be extinguished after the other, I would not leave my faith. So if you like eat, and if you don't then don't. So she gave in and ate and drank. Then Allah revealed these verses and ordered us all to respect and honour our parents but not to obey them in disbelief for "there is no obedience to creation in disobedience to the Creator"[232].

Disassociation in the Makkan Period

When a person pronounces the declaration of faith for the first time, saying "There is no deity but Allah, Muhammad is the Messenger of Allah", he feels as if he has really entered a new faith different from that of his fathers and his ancestors. He senses in the very words that he has entered into a new covenant and that this is a new life completely different from that which he led in the days of ignorance. He begins to regard everything which he used to do with an air of circumspection, suspicion and caution, feeling that there must be something wrong with it, that these things are not appropriate for Muslims.

It is from these feelings that the new guidance of Islam is born. We could call this an "emotional detachment", since the Muslim would have stripped himself of the trappings of disbelief, with its subtle signs and signals, habits and ways. He would have stripped of his ideology of disbelief and embraced that of Divine Unity. He would have abandoned the markings of ignorance for those of Islam, and embraced that of a new life and a new existence; and he would have sealed all this with a commitment to a new direction in life. This new direction should determine his loyalties and friendships, whom he loves and whom he follows[233]

Allah instructs the believers to abandon disbelievers,

---

[231] *Al-Ankabut*, verse: 8.
[232] Tafseer al-Baghawi 5/188 and see also *"Asbaab an-Nuzul"* by alWahidi, p.195. The Hadith at the end is Sahih and may be found in *"Mishkat al-Masabeeh"*, 2/1092, Hadith 3696.
[233] Sayyid Qutb, *Ma' lim fi at-Tariq,* 16-17.

> **Forsake those who turn away from Our Reminder (the Qur'an) and desires nothing but the life of this world. This is the full extent of their knowledge, but your Lord is well aware of who departs from His path and He is well aware of who is guided [234]**

and they were also enjoined to patience and detachment,

> **And be patient with what they say and keep away from them in a good way [235]**

> **So be patient, the Promise of Allah is true, and let not those who have no certainty of faith discourage you from conveying Allah's Message [236]**

Then Allah reminds the believers of the actions of their father Abraham so that they may be inspired by his example. Allah says,

> **And when Abraham said to his father and his folk, 'I renounce all that you worship except He that created me. Surely He will guide me.' And he made it a word enduring after him, perhaps they would to their lord return [237]**

In addition to this there is an explanation of the difference between someone who serves many masters and someone who has but one in this verse,

> **Allah has struck an example of a man in whom bickering partners share and of a man wholly the charge of another, are these two alike, Praise be to Allah, but most of them know not [238]**

In this Qur'anic example the condition of the disbeliever who does not believe in Allah is made plain: he clearly cannot base his love or his loyalty upon his love for Allah. The man who divides his loyalties cannot fully satisfy any of his masters while the person with but one Lord, who worships only Allah and is loyal only to Allah can. He is like someone whose loyalty is to one king in whose service he stands, whose expectations he understands and knows how to satisfy. He is free of petty quarrels over his loyalty, indeed he is secure in his position and is unthreatened by it. His master is merciful and gracious to him and compassionate towards him, respects and

---

[234] *An-Najm,* verses: 29-30.
[235] *Al-Muzzammil,* verse: 10.
[236] *Ar-Rum,* verse: 60.
[237] *Az-Zukhruf,* verses: 26-28.
[238] *Az-Zumar,* verse: 29.

honours him and looks after his welfare. So could these two servants really be each others' equal? Obviously not. "Praise Be to Allah, but most of them know not"[239].

The Qur'an often speaks of the Day of Judgement, belief in which is an important aspect of faith. Let us see what it has to say about what is in store for those whose loyalties were to something other than Allah, when he comes to witness the Day of Resurrection, and of how his erstwhile loyalty will be transformed to enmity and hate. Allah says,

> **Those who disbelieved said, "Our Lord, show us those from among the Jinn and men who lead us astray so we can trample them underfoot and make them the lowest of the low [240]**

And He said,

> **Friends on that Day will be one another enemies except for those who believed [241]**

And finally,

> **On the Day when the oppressor will bite his hands and say, "Would that I had followed the path of the Messenger. Ah! Woe to me, if only I had not taken such and such for a friend. He led me astray from the Reminder after it had come to me." And Satan forever is mankind's deserter [242]**

So it is made perfectly clear that the faith of the enemies of Allah is false and that we must have nothing to do with it. Our faith is the Truth which Allah has inspired in our hearts, and we do not worship what they worship, neither do they worship what we worship.

When the disbelievers saw the firm resolve of the Muslims and their commitment to their religion and realised their contempt for falsehood they began to take account of the fact that it would be impossible to convince them of returning to the old religion. So they embarked on another path which they imagined would take them to their hopeless goal. They proposed to the Messenger of Allah that he should address his devotions to their idols for a year, and that they would then reciprocate by following his religion for a year. Then Allah revealed Surah *al-Kaafirun:*

---

[239] Ibn al-Qayyim, On Allegory in the Qur'an, p. 53.
[240] *Fussilat,* verse: 29.
[241] *Az-Zukhruf* verse: 67.
[242] *Al-Furqa'n,* verses: 27-29.

> **Say, "O disbelievers, I do not worship what you worship, nor will you worship what I worship, and I shall not worship what you are worshipping, nor will you worship what I worship. To you be your religion, and to me my religion".**

And we find a similar verse which includes a clear message to the disbelievers,

> **And if they deny you then say, "I have my deeds and you have yours, you are not responsible for what I do and I am not responsible for what you do"** [243]

Then there is the verse,

> **Say (O Muhammad): "I have been forbidden to worship those whom you call besides Allah". Say, "I shall not follow your whims. If I did, I would surely go astray and never be among the guided". Say, "Clear proof is with me from my Lord but you deny it. I do not have what you are asking impatiently. Judgement is Allah's alone, He relates the Truth and He is the Best of Judges"** [244]

Allah also says,

> **Say: "O you mankind! If you are in doubt about my religion, then I will never worship those whom you worship besides Allah, but I worship Allah Who will bring your lives to completion. I am commanded to be one of the believers. And (it is inspired to me): Direct your face entirely towards the religion *Hanifan,* and never be one of the disbelievers"** [245]

Therefore, with absolute clarity the revelation of these verses drew a line of demarcation between belief and disbelief. Nevertheless, some people who claim to be scholars have understood from this, and especially from the Surah of the Disbelievers (109) that these constitute the Prophet's recognition of false religion of the disbelievers. These allegations are baseless and contradict both the fundamental truth of Islam and the mission of the Prophet, indeed those of all the prophets. Ibn al-Qayyim said of this surah, "It includes an absolute negation, this is the point of this surah; it is a surah which renounces disbelief totally, as it, of course states clearly"[246].

Its greatest significance lies in the disassociation of the believers from the disbelievers

---

[243] *Yunus,* verse: 41.

[244] *Al-An'am,* verses: 56-57.

[245] *Yunus,* verses: 104-105.

[246] Sunan Abu Dawud, *Kitab al-Adab,* 5/303 hadith 5055, Tirmidhi, *kitab ad-Daawat,* 9/110, hadith 3400, Musnad Ahmad, 5/456, Da'rami, *Fada'il al-Qur'an,* 2/458. Albani said hadith Hasan; see *"Sahih al-Ja'mi' as-Saghir",* 1/140 hadith 289.

that it enjoins. This is why it repeats its negation from both sides while at the same time reaffirming that the Prophet does indeed worship something that the disbelievers may have nothing to do with. This echoes the words of Abraham when he said, "I renounce all that you worship except He who created me". This itself is a declaration of the profession of faith 'There is no deity except Allah'.

For the same reason the Prophet was in the habit of reading it with *Surah al-Ikhlas,* "Qul huwa Allahu Ahad, Allahu Samad..." for the sunnah prayers of dawn and sunset. But does Allah's statement that 'they have their religion' mean that their religion was as a result of this rescinded, or does it mean that it was then given special status, or does it mean nothing of the kind? It is very important to be clear about this because many people have erred over it, assuming that the religion of the pagan Arabs was rescinded by the verse which ordered Muslims to take up arms against them, and that this verse constituted a recognition of their faith. Others have said that its intent was to single out those whose religion had been recognised, that is the People of the Book.

Both these assertions are totally erroneous. The Surah contains no rescission and no recognition of any former religion. The verse deals with a fundamental point of doctrine, this is why it is quite impossible for it to contain any such thing. The doctrine of Tawhid, or Divine Unity, is the common denominator to all the missions of the Prophets, all of them agree about this, so thus it is absolutely impossible for anything which is specifically related to it to contain any kind of rescission or recognition.

This Surah is entirely about Tawhid, this is why it is also called *"Surah al-Ikhlas"*. The odd thing is that some have claimed that this is the very surah which established the recognition that was abrogated by the verse ordering the Muslims to arms. Some even said that it applied to some of the disbelievers, those other than the People of the Book. Allah forbid that this would ever be the case. Rather the Prophet was always the first to renounce them and the most severe in his censure of the and of their religion. He was the first to forbid this to them and never failed to admonish and denounce them for it. So how could anyone maintain that these verses established any recognition of their religion. May Allah protect us from this foolishness.

Rather this verse *(Surah al-Kaafirun)* established, with certainty, the demarcation between the believers and disbelievers. The believers said, we shall never agree to anything of the religion which you follow, because it is the religion of falsehood and we shall never participate in it with you in any way, and neither will you have anything to do with our faith which is true.

This is the real meaning of disassociation and the refusal to agree with them about their religion; so where then is the recognition presupposed by rescission or according to some special status? Do you not think that if we fought them with the sword like we did with clear proof and evidence, we could not say: "You have your religion and I have mine"?

This verse has been firmly established between the Muslims and the disbelievers, until Allah drives the latter out from the midst of His Servants and from the Homeland of Islam. The same disassociation is established between the followers of the Prophet, that is those who follow his Sunnah and those who reject it in favour of *Bidah* (innovations), who call others to their own path. When those who succeeded the Prophet said to those who began to innovate in their faith, 'You have your religion and we have ours', they did not intend by this to recognise the legitimacy of their innovations. Rather they meant to disassociate themselves totally from it; and still refute their innovations and fight them at every opportunity [247].

Ibn Taymiyyah, may Allah have mercy upon him, explained this matter more clearly when he said: "The verse, **(You have your religion and I have mine)**, certainly designates a separation of the two things; that is to say, 'Your religion is your affair and I have nothing to do with it at all, my religion is my affair and you have nothing to do with it either.' This is the same as the statement in the verse, 'I have my deeds and you have yours'. There is no basis here for the assumption that the Prophet was somehow approving of the religion of these pagans; neither with that of the Jews, Christians nor other People of the Book, as some of the secular-minded people have suggested.

By the same token, it does not imply any prohibition against fighting them, as some have wrongfully asserted, before saying that it was also abrogated. Rather, it disassociates the Prophet from their religion, and disassociates them from his religion. Likewise their deeds will not reflect upon him, and his deeds will not profit them nor benefit them in any way. The parts of the revelation which have established fundamental points of doctrine were not subject to abrogation; the Prophet never expressed approval of their religion, nor that of People of the Book.

But some people still insist that this was so, and persist in their arguments over this Surah. They insist that this means that the Prophet approved of the religion of the pagans, and that the verse was later abrogated, yet the Prophet had approved of them before. But this exposes them as liars who put words into the mouth of Muhammad for he was never satisfied at all with any religion other than the one he was sent with, which was revealed with His Book. This is clear from the verse, 'I have my deeds and you have yours, you are not responsible for what I do and I am not responsible for what you do'. And also in the verse,

> **So unto this (religion) call others and be upright as you have been commanded. Do not follow their desires but say, 'I believe in the Books which Allah has revealed and I stand commanded to establish justice among you. Allah is our Lord and your Lord. To us our deeds and to you yours' [248]**

And He said,

---

[247] *Bada'i' al-Fawa'id,* 1/138-141.
[248] *Ash-Shu'ra',* verse: 15.

And take those of the believers who follow you under your wing, but if they are disobedient then tell them, 'I am free of what you do'

So the Prophet disassociates himself from the actions of whoever is disobedient from among the believers, how then would he not disassociate himself from the disbelievers who are much worse in their disobedience and deviance?"[249].

Abdullah Ibn Abbas said about this Surah "There is nothing in the Qur'an which enrages Satan more that this, because it is Tawhid and the denunciation of disbelief[250]. Al-Asma'i said: "And it is said that these two Surahs, the Disbelievers and *al-Ikhlas* are the two cures, because they banish hypocrisy".[251]

Ibn Ishaq relates that in the year in which the Prophet first met the delegation from Madinah he had gone out of Makkah to meet the Arab tribes, as he had always done, who were arriving to participate in the annual rites of pilgrimage. While he was at the place called al-Aqaba, he met a band of men from the tribe of Khazraj, whom Allah had blessed with guidance. The Prophet asked them about their business. They said, 'We represent the men of Khazraj'. 'Those who are in alliance with the Jews?' he asked. 'Yes', they replied. He said, 'Would you like to sit for a while. I want to speak with you'. `Certainly' they said, sitting down with him. He called them to the Way of Allah, explained to them about Islam and recited some verses of the Qur'an for them. Then a group of them turned to the others and said, 'By God he is the Prophet of whose coming the Jews have spoken, you know this as well as we do.' So they accepted his call and agreed to abide by what he had explained to them of Islam. Then they said, 'We have left our people behind, there is no one more afflicted with evil and enmity than them. We hope that Allah will also join them to you, so we will go to them and call them to your cause, and explain to them what you have revealed to us of this religion. If Allah joins their hearts to you there is no man more deserving of it than you.'

Then they returned to their homes as sincere believers. Upon arriving at Madinah they told their people about the Messenger of Allah and called them to Islam and so the news spread through the land until there was not a house in the town where the name of the Messenger of Allah had not been mentioned.[252]

So after all the hardship which they had endured, Allah sent them someone who would come to the aid of this religion and raise the word of faith and spread it through the land after the Messenger and his first companions had been driven to seek refuge. So those who came to the aid of Allah and His Messenger, came to the aid of His Faith and its believers, and are honoured with the name 'Ansar' which means helpers. They are not the helpers of Ignorance, nor of the tyrants and the minions of falsehood, who in the eyes of the people were so mighty, but in reality were tiny and

---

[249] Ibn Taymiyyah, *Al-Jawab as-Sahih li man Baddala Deena alMasih,* 2/30-32.
[250] Tafseer al-Qurtubi, 20/225.
[251] Tafseer al-Qurtubi, 20/225.
[252] Ibn Hisham, *As-Seera an-Nabawiyyah*, 2/70-71.

insignificant.

The following year twelve men arrived at Makkah from among the Ansar. They met the Messenger of Allah first at al-Aqaba and he pledged them to Islam, and he sent Mus'ab Ibn Umair with them to Madinah to teach them the Qur'an and to instruct them in religion and in the rites of faith and to be their Imam[253].

Mus'ab returned for the pilgrimage the following year with a large party of the Ansar, this was the Great Swearing of Allegiance at al-Aqaba. It was they who asked as they left Madinah, "How long shall we allow the Messenger of Allah to continue his exile, wandering about the mountains of Makkah in fear".

Faith found a new home in the hearts of these young men and was renewed by their zeal, thus the strangle hold which had descended upon the Messenger and the message was broken[254].

The Pledge

The Messenger of Allah spoke and recited the Qur'an, he called them to Allah and encouraged them to accept Islam, then he said, "I will accept your pledge to protect me as you protect your wives and your children", and al-Barra Ibn Ma'rur took the hand of the Prophet and replied, "Yes, by He who sent you, a Prophet, with truth, we shall defend you as we defend our spouses. So accept our pledge to you, O Messenger of Allah. We are the sons of war, a people of strife, this is our heritage from father to son." Abu Haitham Ibn at-Tayhan stepped forward and said, "Messenger of Allah, there is an agreement which stands between us and another party - that is the Jews - which we should sever. Is it your wish that if we do this, and Allah grants you victory, you would go back to your people and leave us?" The Prophet smiled and said, "My blood is your blood and my honour is your honour, I am of you and you are of me. Who attacks you is my adversary and my friendship is for those who are your friends"[255].

Then As'ad Ibn Zuraara stood up and said, "Be calm, men of Yathrib! We did not come here to know if he is the Messenger of Allah, we are sure of that. If all of the Arabs were to rise against him today and slaughter the best of you; if swords bit into your flesh; surely you would be equal to the task so accept him and know your reward is with Allah. But if you are faint-hearted then let it be known now; for Allah does not hold him responsible for you." They said to As'ad, "Raise your hand As'ad. By Allah

---

[253] Ibid., 2/76.
[254] Muhammad al-Ghazali, *Fiqh as-Seera*, p.157.
[255] Ibn Hisham, *As-Seera an-Nabawiyyah*, 2/84-85, the hadith is in Musnad Ahmad 2/274.

we shall never excuse ourselves from this pledge nor shall we ever revoke it." Then they stood one by one and made their pledges to him"[256].

"This is true faith in Allah and love for His Sake, it is brotherhood in His Religion and mutual assistance in His Name. This is what moved their hearts in the darkness of the night in reckless proximity to the city of Makkah, it moved them to declare that the Helpers of Allah would defend His Messenger as they defended themselves and that they would protect him with their own lives; for nothing would be allowed to harm him so long as they lived[257].

But what is the greatest lesson to be learned from this. They had pledged their loyalty to the religion of Allah and to His pleasure. But consider the reply of the Prophet when he said, "My blood is your blood and my honour is your honour, I am of you and you are of me. Whoever attacks you is my adversary, and my friendship is for those who are your friends". This is the greatest bond which ties Muslims together in brotherhood, for they had become of one blood. "Whoever attacks you is my adversary, and my friendship is for those who are your friends", and with this the old blood ties of the Ignorance were severed together with the basis of their alliances and mutual support to be replaced with a loyalty based in Islam; people now stood in its ranks and severed their ties with disbelief and its partisans, entering into a new kind of fraternity at the command of Allah. This was a wholesome change from the mutual bonds of Ignorance, as the Prophet has said, "The believer is to the believer like a building, one part of which supports the other"[258].

Thus we can get an idea of Allah's Grace towards His Prophet and those who were with him. Of how He prepared them, aiding and protecting them and how He prepared a place in which to establish the rule of Allah, His Shari'ah and His Way on this earth. The land of the Ansar was to them as if it had always been meant only for them. In the years at Madinah the concept of loyalty would take on a new meaning.

---

[256] Musnad Ahmad 3/322-349-394, Al-Hakim 2/624-625, and alBaihaqi in *`As-Sunan al-Kubra',* 9/9.
[257] Muhammad al-Ghazali, *Fiqh as-Seera*, p.161.
[258] Sahih Bukhari, *Kitab al-Adab,* 10/442, Sahih Muslim, *Kitab al-Birr was-Silah,* 4/1999, hadith 2585.

CHAPTER SIX: Alliance and Disassociation in the Madinan Period

The Prophet was ordered to leave Makkah at the time of Allah's choosing, his emigration would be the beginning of the final separation of truth from falsehood, of the legions of Allah from the minions of Satan[259]. But his departure also heralded the fulfillment of Allah's promise to the believers that they would inherit the earth and all it contains,

> **Allah has promised those among you who believe and do righteous good deeds that He will surely grant them succession to (the present rulers) in the earth, just as He granted it to those before them. He will grant them the authority to practise their religion which He has chosen for them. And He will surely give them in exchange safety after their fear. They worship Me and associate nothing with me. Whoever disbelieves after this are of a certainty wrongdoers** [260]

This promise was swiftly fulfilled, as the Qur'an reminds us in the following verse,

> **And remember when you were few in number and reckoned weak in the land. You feared that men would kidnap you, but We sheltered you and granted you assistance and granted you your needs so that you might be grateful** [261]

This same promise remains today and can be realised whenever Muslims fulfil its single condition, which is worship Allah alone.

Once the Hijrah had been proclaimed the Muslims began leaving for Madinah. They travelled singly and in groups, until finally none remained with the Prophet but Abu Bakr and Ali and those imprisoned by disbelievers by force. When the disbelievers saw that the Muslims were packing up and leaving, taking with them their families and all their worldly possessions, they realised that they would soon be beyond reach and that the people of Madinah would join them in their cause. There the Muslims would not only be a thorn in their side, but also a threat to their very livelihoods and way of life. They viewed the eminent departure of the Messenger of Allah with both fear and apprehension, certainly in the safety of Madinah their power and influence could only grow.

---

[259] *Zad al-Ma'ad*, 3/43.
[260] *An-Nur*, verse: 55.
[261] *AI-Anfal*, verse: 26.

The chiefs of Quraish gathered to consult with one another, and soon discovered that they were all of one opinion. Their decision was to murder the Messenger of Allah; and in order that no single clan would bear responsibility for the crime, they would appoint from each a youth whom they would charge with the deed. Each assassin was to strike in unison as if they were one man, then all of the Quraish would share the killing, and the clan of Banu Hashim would be unable to demand their blood right for the murder of one of their sons. But Allah sent the Angel Jibreel to the Prophet as a warner, and that very night the Prophet instructed his cousin Ali to take his place in his bed and await the assassins' arrival, then together with his friend Abu Bakr left for Madinah. So the matter unfolded, as everyone knows, to the disgrace and humiliation of the chiefs of the Quraish[262].

When the Prophet arrived at Madinah he found a place of safety and sanctuary, here was the home of the "Ansar", the "victors" or "helpers", to whom the believers had come seeking refuge from the Quraish; with them they found both help and victory. The Ansar welcomed the new arrivals and protected them, sharing with them their wealth, their goods, indeed everything they possessed. This migration of body and soul was as much a victory for the Makkans as it had earlier proven to be for the Madinans, who found that it had put an end to the bitter hatred and enmity that had for so long divided the two tribes of the city; the Aws and the Khazraj, and also put an end to the conspiracy of the Jews who used to cause wars and disunity between the two tribes.

The first thing the Prophet did in Madinah was to build a mosque, a lighthouse to the world from which the call to Islam would emanate. This would be the cradle of the new Muslim community. Here they would receive the revelation of Allah through His Messenger and be instructed in their religion; from it the struggle in Allah's cause would be directed. After completing the mosque, the Prophet pledged the Muhaajirun and the Ansar together in brotherhood. They were ninety men in all, half from Makkah and half from Madinah, each one was made the brother of the other to share his life and property and even to inherit from him as any rightful heir. They continued to inherit from one another until the victory at Badr when Allah revealed the verse, **(Blood relations are given precedence (in inheritance) over others in the Book of Allah)[263]** which revoked this right of contractual brothers.[264]

This new brotherhood in faith was in itself a miracle, unique among human relationships. Each person, whether Muhaajir or Ansar, felt the existence of a new kind of bond linking him to his brother in faith. Each of them felt a love for the other as strong as the love of life itself, and yet there was no normal bond of kinship between them, not of blood nor of tribe. Yet not even through blood relations had anyone experienced the depth of attachment which they came to feel in this fraternity of belief. This was how the uniqueness of Islam was revealed to them.

---

[262] Ibn Hisham, *as-Seera an-Nabawiyya,* 2/124-127, and *Zad al-Ma'ad,* 3/50-51.
[263] *Al-Ahzaab,* verse: 6.
[264] *Zad al-Ma'ad,* 3/63.

But why should this feeling arise from a single religious commitment? There is no mystery or magic to be found here, it is simply that Islam joins people to one another in belief, since the love they share is for Allah and His Messenger; it is this same love which binds them to one another. No Muslim gave predominance to his own ego nor did he seek to gain some selfish advantage over his brother. They gave precedence to the love of Allah so it was returned to them[265].

The agreement of fraternity between the Muhaajirun and the Ansar

Because of the profound effect which it had upon the lives of the Muslims both publicly and privately, the pact of fraternity which was sealed between the Muhajirun and the Ansar is worthy of further consideration. As for its effect upon public life, the pact was the central pivot around which the concept of the Muslim "Ummah" began to take shape, the idea of a community founded upon the belief in Allah, and living according to the precepts of this belief. The bonds established by belief were to take precedence before those of blood, lineage and descent, before those of nation and tongue, race and class. Belief would not be contradicted by anything. This was ordained by Allah who said,

> **Hold tightly together to the Rope of Allah (the Qur'an) and differ not amongst one another. Remember the blessings of Allah upon you. Though you were enemies He knit your hearts together and you became by His Grace brothers, though you were on the edge of the abyss of Hell He snatched you away from it. Thus Allah reveals to you His Signs, perhaps you will be guided. And let there be among you a nation inviting to goodness, which enjoins righteousness and forbids wrongdoing, such are they who shall know success. Do not be like those who quarrel and bicker after clear signs have come to them, theirs shall be a monstrous punishment [266]**

And so the believers had become one another's allies, each of them loving his brother as he loved his own soul, helping him, defending his interests, and looking after him as he would any beloved relation. Allah says,

> **The believing men and women are allies of one another [267]**

So they support one another as if they were one body, "The believer is to the believer like a building, part of which supports the other"[268]. Nu'man Ibn Bashir reports that

[265] Muhammad Qutb, *Manhaj at-Tarbiyya al-Islamiyya,* 2/40-41.
[266] *Aal-Imraan,* verses: 103-105.
[267] A*t-Tawbah,* verse: 71.
[268] Sahih al-Bukhari, *Kitab al-Adab,* 10/442, hadith 6026; Sahih Muslim, *Kitab al-Birr,* 4/1999, hadith 2585

the Messenger said, "You see the believers' love and affection for one another are like a single body; if any part of it hurts, the rest of it feels its pain, in fever and sleeplessness"[269].

Allah commended the Muhaajirun and the Ansar. He says about the Muhaajirun:

> **It is for the poor emigrants who left their homes and their possessions seeking the Pleasure and Bounty of Allah, helping Allah and His Messenger, it is they who are sincere [270]**

And He says about the Ansar:

> **Those who, before them, made their home in the city and had adopted the Faith, love those who emigrate to them; they have no jealousy for that which they have been given, and give them (emigrants) preference over themselves, even though they were in need of that. Whosoever is saved from his own greed, such are they who shall be the successful [271]**

Much more than this though, the Ansar sheltered the Prophet and those who arrived with him; they shielded them and helped them, sacrificing everything for the pleasure of Allah until their love itself emanated from the belief that every Muslim is guided by his Lord. Anger and aversion towards them was hypocrisy itself, as the hadith says, "The mark of belief is love of the Ansar and the mark of hypocrisy is anger at them"[272]. The Prophet said, "The Ansar are loved by no one but by the believers and are angered by no one but by the hypocrites, so whoever loves them Allah will love him and who reviles them Allah will revile them" [273]

At the root and cause of this fraternity is Islam. Islam forms the basis of society and it must remain under the banner of Allah, to be ruled by His Shari'ah. It must enjoin to righteousness and forbid iniquity. Its monasticism is Jihad, its road is the call to Allah and its life is guided by the Sunnah. The strong amongst Muslims are mild until their right is denied them, and the meek amongst them are mighty once they are wronged. They are allied to Allah, to His Messenger and to the believers, and their anger and ire are for the enemies of Allah even if they are their closest kin. They strive earnestly for the sweet taste of faith and know disbelief and its people with such clarity that any one of them would rather be cast into a raging fire rather than return to disbelief after Allah had saved him from it. As the Messenger said, "No one will find the sweetness of faith until the love he seeks is only for Allah; until being cast into a raging fire is

---

[269] Sahih al-Bukhari, *Kitab al-Adab,* 10/438, hadith 6011; Sahih Muslim, *Kitab al-Birr,* 4/1999, hadith 2586. The wording is by al- Bukhari.
[270] *Al-Hashr,* verse: 8.
[271] *Al-Hashr,* verse: 9.
[272] Sahih al-Bukhari, *Kitab al-Eemaan,* 1/62 (17); Sahih Muslim, *Kitab al-Eemaan,* 1/85, (74). The wording is by al-Bukhari.
[273] Sahih al-Bukhari, *Kitab al-Manaqib*, 7/113 (3783); Sahih Muslim, *Kitab al-Eemaan,* 1/85, (75). The wording is by al-Bukhari.

preferable to him than being returned to disbelief, after Allah had saved him from it; until Allah and His Messenger are more dear to him than anything else at all."[274]

This fraternity in faith is also the source of the "Social solidarity" which soon became apparent and that still endures today, and which can not exist unless it is founded in the worship of the One God. This point is illustrated in a story related by al-Bukhari. He said that when the Messenger of Allah arrived at Madinah he sealed a pact of brotherhood between Abdul Rahman Ibn Awf and Sa'd Ibn ar-Rabi'. Sa'd said to Abdul Rahman, "I am the richest of the Ansar and so I divide my wealth in half. I have two wives so see which of them pleases you the more and tell me, I will divorce her and marry her to you." Abdul Rahman replied, "May Allah bless your money and your house, but tell me, Where is the market?" Sa'd directed him to the Market of the Israelites and when he returned he brought with him curdled milk and butter fat. He left every day at dawn until one day something about him seemed to have changed. The Prophet asked him, "What news have you?" He said, "I've just got married". The Prophet inquired, "What have you given her?" He said, "A date stone's weight in gold"[275].

So while Sa'd's offer is in itself astonishing, it can not compare to the quixotic resolve of Abdul Rahman who went to vie with the Jews at their own trade and came out on top, as he was able to arrange for himself that which would have satisfied his need. This indicates that having high aspirations is a manifest sign of faith[276].

The brotherhood which was established among these people was but a harbinger of the fraternity in the faith which the Islamic creed would inspire in all believers. The brotherhood which would bring them an extraordinary success, quite unique in history. It also taught them the importance of solidarity and mutual aid, a vital part of Islamic social order: Those who are able help others, out of love for Allah, and also in order to spend some of what they have been given, solely for His Pleasure[277].

Characteristics of Association and Disassociation in the Madinan Period

The Makkan period was characterised, as we have already seen, with patience and restraint, establishing proof and evidence in the face of persecution and finally exile. This was due to Allah's Wisdom in teaching the Muslims the new religion, purifying their souls according to the new orders and absolute submission to the commands of Allah and His Messenger. In Madinah, however, the picture was somewhat different after the community had moved there. The road would lead from here to the pact of

[274] Sahih al-Bukhari, *Kitab al-Adab,* 10/463, hadith 6041; Sahih Muslim, *Kitab al-Iman,* 1/66, hadith 43. The wording is by al-Bukhari.
[275] Sahih al-Bukhari, *Kitab Manaqib al-Ansar*, 7/112, hadith 3780.
[276] Muhammad al-Ghazali, *Fiqh as-Seera,* p.193.
[277] Muhammad Qutb, *Manhaj at-Tarbiyya al-Islamiyya,* 2/69.

brotherhood between the Muhaajirun and the Ansar, then to the establishment of the Islamic state, to Jihad in the cause of Allah, and finally to the supremacy of the Shari'ah.

One of the first things we should consider about this period is the document which the Prophet drew up between the Muhaajirun and the Ansar and anyone who followed them. He made a pact with the Jews in which they agreed to respect one another's religion and property. The details of the document which the Prophet composed are contained in Ibn Ishaq, but without any isnad. Imam Ahmed also reports it in the Musnad and it appears in various chronicles of the Maghaazi, or the early military campaigns.

Briefly, I will only mention some passages which deal with the subject of association. The agreement begins, "In the name of Allah, the Merciful, the Compassionate. This is written on the authority of the Prophet Muhammad, a pact between the believers, the Muslims of Makkah and those of Yathrib, and whoever else may be associated with either of them, to fight beside them. Know that they are one people apart from all others...

"No believer shall enter into a contract for mutual aid, with other than a believer. All true believers shall stand opposed to anyone who seeks or desires oppression, injustice, enmity or corruption between them. All hands shall be upon him even if he is one of their own fathers. No believer may fight beside a disbeliever against his brother in faith, neither shall he aid the disbeliever against the believer. The protection of Allah is like a single cloak; it covers one and all. The believers are the protectors of one another above all others. Whoever follows us from among the Jews shall have our assistance and protection, they shall know neither oppression nor subjugation. The believers know but one kind of peace, so no believer shall make peace with the disbelievers against whom he has been fighting in Allah's cause, except on terms of equity and justice...

"No believer who reads these words and believes in Allah and the Last Day may aid or abet anyone who seeks to change these things, whoever offers such help or shelter shall be abandoned and cursed by Allah on the Day of Resurrection, from Him they will have no rightful claim and no just portion. Whosoever amongst you differs in this in any way, his recourse is to Allah and His Messenger..."[278]

This pact formed the true example of the human rights. It was made to help form an Islamic society that was solid and coherent. It also guaranteed the rights of other religions as long as they lived under the banner of the Islamic state.

Ibn al-Qayyim summed up the nature of Madinan society at this time saying "When the Prophet arrived at Madinah the disbelievers amongst them split up into three groups. One group agreed to the pact of the Prophet they decided not to oppose the

[278] Ibn Hisham, *As-Seera an-Nabawiyya*, 2/147-149.

Muslims and not to try to dominate them, although they would not swear any allegiance to them since they were still disbelievers. Their lives and properties were protected. Then there was a group who declared their enmity towards the Muslims and struggled against them. Lastly there were those who stood aside, who neither approved nor disapproved of the new community but waited to see the outcome of the struggle. Some of them secretly hoped for the victory of the Muslims and some of them wished for their defeat. Some seemed to support them but were really against them, trying to keep their options open. These people were to become the hypocrites. He dealt with each group as Allah had ordered him"[279].

There remain three particularly characteristic points about this period which we shall now discuss in more detail. They are the deceitful plot of the People of the Book against Islam and the warning of taking them as allies or obeying them. The rise of hypocrisy and of the hypocrites. The dissociation of the Muslims from both of these groups of people, that is to say, the final separation of the Muslims from their enemies.

The deceitful Plot of the People of the Book

Scholars of Jewish history unanimously agree that the Jewish People are well known for their animosity towards outsiders. Deception and treachery are part of their nature and betrayal is their practice. They have opposed the Messengers sent to them by Allah and even challenged Allah Himself. So the Jews were deprived of the prophethood when the last of the Prophets was sent to the Arabs. He was Muhammad Ibn Abdullah al-Hashimi al-Qurashi al-Arabi. The opposition of the Jews first came to the attention of the Muslims when the Prophet was still in Makkah, they used to assist the Quraish in posing intractable questions to the Prophet, such as when they sent emissaries to the Quraish telling them to ask him about the Spirit, and about the Companions of the Cave. These were the questions which preceded the revelation of the Surah of the Cave (Surah al-Kahf).

When the Prophet and the Companions emigrated to Madinah the Jews of the city reacted swiftly, gaving the Muslims no peace or respite. The establishment of a Muslim state would have affected them deeply, breaking their power to reveal their secrets; it would have freed the people from their psychological grip, destroying their authority forever. Because of this they were incessant in their manoeuvres against Islam and the Muslims; whenever they could they created obstacles in the path of anyone who wanted to embrace Islam. In their breasts hypocrisy was born.

They betrayed both Allah and His Messenger, no sooner did they make an agreement than they would go back on it. They deceived the Muslims by making alliances with the disbelievers behind their backs, and they even spied upon the Prophet and plotted against him.

---

[279] *Zad al-Ma'ad,* 3/126.

The revelations at Madinah speak profusely of this. The largest Surah, al-Baqarah, Aal Imraan, an-Nisa', and al-Ma'idah are replete with such references, exposing their nature and their secrets, making clear their deceitful plans. There are many verses that speak of these things, of which I will present only a small sample, to clarify to those Muslims who may have been fooled by these people today, taking their side, following their lead; they are but the enemies of Allah, who used to both slay the Prophets and call mankind to corruption. Allah says,

> **Many of the People of the Book would love to turn you into disbelievers after you have believed, out of jealousy from their ownselves, even after the Truth has been made clear to them. Forgive them and indulge them until Allah's command comes to pass. Surely Allah is capable of all things [280]**

Similarly, in Surah Aal-Imraan, Allah says:

> **A party of the People of the Book wish to make you go astray, but they lead none astray other than themselves, though they suspect it not [281]**

> **A party of the People of the Book said, "Believe in that which has been revealed to the believers in the morning, but disbelieve at the end of the day, so that they may turn back" [282]**

> **They say, "Be Jews or Christians, then you will be guided", say (to them Muhammad), "Nay, only the religion of Abraham, Hanifan, and he was not of Al-Mushrikun [283]**

> **Those who disbelieve from the People of the Book and Al-Mushrikun want no goodness for you from your Lord, but Allah appoints His Mercy to whomever He wills, and Allah is of infinite bounty [284]**

> **O you who believe! Do not take as Bitaanah (friends, advisors, helpers...) those outside your religion since they would spare no effort to corrupt you. They long to harm you severely. Hatred has already appeared from their mouths, but that which their breasts conceal is far worse. Indeed We have made clear to you the Aayat if you would only understand [285]**

---

[280] *Al-Baqarah,* verse: 109.
[281] *Aal-Imraan,* verse: 69.
[282] *Aal-Imraan,* verse: 72.
[283] *Al-Baqarah,* verse: 135.
**Al-Mushrikun* are those who worship others along with Allah.
[284] *Al-Baqarah,* verse: 105.
[285] *Aal-Imraan,* verse: 118.

These verses, and others like them make clear the scheming and ill will they hold towards Islam and its followers. For this reason too, many verses were revealed which warned the believers, indeed forbade them, from associating with the disbelievers, generally, and with the People of the Book, especially. Warning them of falling into obedience to them, and from taking them as allies, friends or confidants. For example, Allah says in Surah al- Baqarah, verse 120:

> **Neither the Jews nor the Christians will be pleased with you until you follow their religion. Say, "Indeed the Guidance of Allah is the only Guidance", and if you were to follow their desires after what had come to you of Knowledge, you would have in Him no Ally and no helper. O you who believe! If you obey those who disbelieve, they will turn you on your heels, thus you would turn back as losers. Rather Allah is your ally and He is the Best of helpers [286]**

> **O you who believe! If you obey a party of those who were given the Scripture, they will turn you back as disbelievers after you have believed! And how would you disbelieve while the verses of Allah had been recited to you, and you have amongst you the Messenger of Allah? And whoever holds firmly to Allah has been guided to the Right Path [287]**

This last verse was revealed after an incident involving a certain Shaas Ibn Qais, one of the prominent scholars of the Jews in the days before Islam. He was a profound disbeliever and extremely malicious towards the Muslims, feeling an intense envy of them. One day he passed by a group of the Companions of the Prophet; some were from Aws and some from Khazraj. They were sitting together, talking. The sight of this and their apparent affection for one another irked him. He remembered how they used to be bitter enemies and said to himself, "This bodes ill for us if they will not be separated".

So he said to a youth from his community who was with him "Go, sit with them and remind them about their old hatred of one another and about what they used to do, and recite some of those old poems that they used to ridicule one another with". So he sat with them and spoke to them until they became restless and agitated. Then two men jumped to their feet and began to fight. One said to the other, "If you want we will pick up where we left off!" Then everyone became excited and someone shouted, "To arms, to arms! Your time has come and you know the place!" by which he meant the battlefield. So they all left to gather their people to the cause which they had left behind in the days of Ignorance.

When news of this reached the Prophet he took whoever was with him from among the Muhaajirun and went to find them. When he came to them he said, "Muslims! Do you invent a new Ignorance when I am in your midst! Even after Allah has guided you to Islam and blessed you in it; this, after He has brought you out of Ignorance and

---

[286] *Aal-Imraan*, verses: 149-150.
[287] *Aal-Imraan*, verses: 100-101.

saved you from destruction. He had joined your hearts together yet you have returned to your old ways of disbelief!" Then they all realised that they were victims of the deception of the devil and of their enemy's intrigue. They dropped their weapons and wept. The men of Aws and Khazraj embraced one another and then left with the Messenger of Allah in renewed loyalty and obedience. Allah had saved them from the guile of their enemies and with this the verse was revealed, **(O you who believe! If you obey a party of those who were given the Scripture, they will turn you back as disbelievers after you have believed!...).**

Jabir Ibn Abdullah said, "No one angered us more than the appearance of the Messenger of Allah, he reached out to us and then Allah reconciled the differences between us. After this there was no one more dear to us than him. I have not seen a day with such an ugly beginning and better end than that one" [288]

Allah turned to His servants and guided them, telling them how the Children of Israel fell to error:

> **Do you expect that they will believe in your religion when a party of them (Jewish rabbis) used to hear the Words of Allah, and though they understood these words still twisted them, and they are well aware of what they do. When they (Jews) meet those who believe, they say "We believe", but when they meet one another in private, they say, "Are you (Jews) telling them (Muslims) about what Allah has revealed to you so they can argue with you about it in front of your Lord? Do you not have any sense!" But they do not realise that Allah knows what they conceal and what they reveal? [289]**

In Surah al-Ma'idah we find the sternest warning of all.

> **O you who believe! Do not take the Jews and the Christians as Awliya', they are but Awliya' to one another. Whoever takes them as Awliya' is surely one of them. Indeed Allah does not guide an unjust people.[290] Surely your Wali (protector or helper) is Allah, His Messenger, and the believers, those who offer prayers and give Zakat, and they bow down. And whoever takes Allah, His Messenger and the believers as his protectors, then the party of Allah are the true victors. O you who believe! Take not for Awliya' (protectors) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allah if you indeed are true believers [291]**

---

[288] "Tafsir Tabari" 4/23, *"Asbaab an-Nuzul* , Wahidi, p66, *"Ahkaam al- Qur'an"*, al-Qurtubi, 4/155, and "Tafsir al-Baghawi", 1/389.
[289] *Al-Baqarah*, verses: 75-77.
[290] *Al-Ma'idah*, verse: 51.
[291] *Al-Ma'idah*, verse: 55-57.

These and other verses like them kindled an awareness in the Muslims of the danger which the People of the Book posed both to themselves and to Islam. As a result of this, those who felt an affection or attachment towards the Christians and the Jews were able to renounce it in order to give their undivided loyalty to Allah, His Messenger and the believers.

Hypocrisy and the Hypocrites

In the Makkan period the believers were harassed, oppressed, and persecuted. They persevered in the face of this and tried to keep up their morale. At this time, one was either a believer or disbeliever; there was no hypocrisy then, since no one could put up with being a Muslim then, except for a true believer.

But things were different in Madinah, especially after the establishment, there, of a Muslim state, founded upon the Shari'ah. Hypocrisy began to surface, in particular amongst the weak and fainthearted, who felt anxious about this new Muslim authority and adopted a semblance of Islam because of it. Pagans at heart, their sympathies were with the disbelievers, but they didn't have the courage to declare it openly. These people made others believe that they were Muslims and that they followed the Messengers, but concealed in their hearts both disbelief and enmity to Allah and the Prophet. They are in the deepest pit of the Fire, as Allah has said in the Qur'an,

> **Verily, the hypocrites will be in the lowest depths of the fire, never shall you find any helper for them** [292]

The self-proclaimed disbeliever is in a better position than a hypocrite and is less severely punished. While both share disbelief and enmity towards Allah and His Messenger, the hypocrite adds to this, both in lies and deceit. The injury which they do to the Muslims is also greater than that caused them by the disbelievers, thus Allah has unequivocally stated,

> **They are the enemy, so beware of them** [293]

This expression requires further explanation; while the literal meaning of the words seems to imply that they are the only enemy, their real import is that there is no other enemy like them, or even equal to them. In fact this verse is one of the strongest in condemnation of them. No one could have imagined that they were not in fact enemies of Islam, simply by virtue of their apparent loyalty and intimacy with the believers and by their hollow claim to be Muslims. Rather, of all people theirs is the clearest case of enmity; they are openly denounced for what they are.

---

[292] *An-Nisa'*, verse: 145.
[293] *AI-Munaafiqun*, verse: 4.

"The havoc which these people wreak from within, while concealing their true feelings, is more severe, more unrelenting and more enduring than anything inflicted by those who openly declare their animosity. The struggle against the disbelievers is for an hour or for a day, then at the close of the battle they withdraw, but the hypocrites are always there, day and night, hiding their hatred in their hearts and waiting for disaster to strike their enemies who are powerless to fight them. They hope to abandon their "friends" to humiliation and disgrace, this longing of their hearts brings the Wrath of Allah upon them and earns them their place in Hell.

Whoever puts himself beneath their wing, his heart becoming darkened in their shadow, will find himself stripped bare, in body and in soul. Even as he is dragged into the depths of pain and anguish, lying supine crawling backward, he will still believe that he is moving forward".[294]

By Allah's Mercy, this community was not left without means of distinguishing between the hypocrite and the believer. Had this been the case the fine example of the early Muslims would have been lost and the image of the true believer would have dissolved into the mist.

"Among the Muslims there are some who are 'self-seeking' whose single interest is the pursuit of wealth and worldly gain. If the believers are the stronger then they are with them, and if not then they are against them. Then there are others with unclean aims and perverse goals, their hearts are filled with spite and jealousy, these secretly await the destruction of the Muslims, they show them their support but betray them in their hour of need"[295].

Once matters had reached a head, Allah exposed them with ordeals and the trials of hardship,

> **Alif. Laam. Mim. Do people think that they will be left alone because they say "We believe" and not be put to the test? Indeed We tested those who were before them. And Allah will certainly know those of you who are true from those who are liars [296]**

> **If a wound has touched you, be sure a similar wound has touched the others. And so are the days (of varying fortunes), We give to men by turns, that Allah may know those who believe, and that He may take martyrs from among you. And Allah likes not the wrongdoers. And that Allah may test (or purify) those who believe and destroy the disbelievers [297]**

---

[294] *Tariq al-Hijratayn wa Baab as-Saadatayn",* Ibn al-Qayyim, p.402408.
[295] "The Hypocrites in the Qur'an", Abdul Aziz al-Hamidi, p116.
[296] *Al-Ankabut,* verses: 1-3.
[297] *Aal-Imraan,* verses: 140-141.

> **Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good** [298]

The separation of good and evil is a necessary distinction, and trial is the Divine means by which this is accomplished, by it souls are tested and burnished with Truth. Allah requires of His servants perfect devotion, in times of hardship as in times of ease, even in times of extreme suffering and duress. Allah's right over His servant is that of unqualified devotion in all circumstances. There is no success without this devotion, no heart may be invigorated except by it, as nobody feels life except in heat and cold, hunger and thirst, exhaustion and fatigue. By such trials and tribulations human beings are made whole[299].

The subject has been thoroughly discussed by scholars, both ancient and modern. Indeed we have already seen the various types of hypocrite and the legal positions regarding them in the preceding introduction, so we will now turn our attention to the most prominent of their activities and the most characteristic ruses by which they try to subvert the message of Islam.

The greatest mischief of the hypocrites is their siding with the Jews and the Christians against the Muslims. The Qur'an exposes them, in the act, a number of times, this example is from Surah al-Hashr:

> **Did you not see (O Muhammad) the hypocrites who say to their disbelieving brothers from the People of the Book, "If you are expelled, then we will go with you, and we shall never obey anyone against you, and if they start fighting you, then we will come to your aid"? Allah Himself is Witness that they are liars. Surely, if they (Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious** [300]

> **Did you not see those (hypocrites) who take for friends a people upon whom is the Wrath of Allah (Jews). They are neither of you (Muslims) nor of them (Jews), and they swear to a lie and they know it well** [301]

As-Sudiy and Muqaatil reported that this verse was said to have been revealed about Abdullah Ibn Ubay and Abdullah Ibn Nabtil, two of the hypocrites. One of these men used to sit with the Prophet and inform the Jews. Another similar verse says,

---

[298] *Aal-Imraan,* verse: 179.

[299] *"Ighathatu al-Luhfan",* Ibn al-Qayyim, 190.
[300] *Al-Hash* r, verses: 11-12.
[301] *Al-Mujadilah,* verse:14.

They are (hypocrites) swaying between this and that, belonging neither to these nor to those, and he whom Allah leads astray, you will not find for him a way [302]

Indeed an entire Surah was revealed about them, called “The Hypocrites", in which Allah reveals how they appear to be other than what they are, preying on the weakest of the Muslims.

They are the ones who say, "Don't spend on those who are with the Messenger of Allah, until they desert him." The treasure of the heavens and the earth is Allah's but the hypocrites do not understand [303]

In the same Surah, Allah says,

They (Hypocrites) say, "If we were to return to Madinah, indeed the more honourable will drive out the meaner". But honour, power and glory belong to Allah, His Messenger and to the Believers, but the hypocrites do not know [304]

Both al-Bukhari and Muslim state that this was revealed about Abdullah Ibn Ubay. Imam Muslim quotes Jabir Ibn Abdullah as saying "We were on a foray and a man from the Muhaajirun kicked one of the Ansar (on the buttocks with his foot). The Ansari man said, 'O the Ansari! (Help)' and the Muhaajir said, 'O the Muhaajir! (Help)'. The Messenger of Allah heard that and said, "What is this call for, which is characteristic of the days of ignorance?" They said, "O Allah's Messenger! A man from the Muhaajirun kicked one of the Ansar" The Prophet replied, "Leave it (that call) as it is a detestable thing". Then Abdullah Ibn Ubay heard that and said, "Have they (the Muhaajirun) done so? By Allah, if we return to Madinah, surely, the more honourable will expel therefrom the meaner!" Then Umar Ibn al-Khattab said to the Prophet, "Let me chop off this hypocrite's head (Abdullah Ibn Ubay)". The Prophet replied, "Leave him, lest the people say that Muhammad kills his own companions".[305]

Muhammad Ibn Ishaaq reported on the authority of Aasim Amru Ibn Qatadah: When news of this reached Abdullah Ibn Ubay's son he came to the Prophet and said, "Messenger of Allah, I have heard that you would have Abdullah Ibn Ubay killed for what he said to you. If this is so then allow me to bring you his head. By Allah, in all of Khazraj, there is no one more dutiful to his parents than me, and I could not bear to see the killer of my father walking free. I would surely kill him, but in killing a believer for a disbeliever, I will be doomed to the fires of Hell". The Prophet said,

---

[302] *An-Nisa',* verse: 143.

[303] *Al-Munaafiqun: 7.*
[304] *Al-Munaafiqun:* 8.
[305] Sahih al-Bukhari: 8/652, Hadith: 4907, "The Book of Tafsir", and Sahih Muslim: 4/1999, Hadith: 2584.

"Rather, let us deal gently with him and give him the benefit of the doubt, so long as he remains with us".[306]

Ikrimah and others reported that when they returned to Madinah Abdullah Ibn Abdullah Ibn Ubay stopped at the gates of the city and drew his sword. As the men filed past him his father approached and when he drew near he told his father, "Stand back". Abdullah Ibn Ubay replied, "What's the matter with you, loser!" So he said, "You will go no further without the permission of the Messenger of Allah", who was bringing up the rear. When he arrived Abdullah complained about this to him, so the younger Abdullah said, "By Allah he will not enter until you allow him to do so". The Messenger gave him permission and so Ibn Abdullah said, "As long as the Messenger of Allah gives you permission, then you may pass."[307]

Surely this is the pinnacle of the sincerity of faith for Ibn Abdullah to say to the Messenger of Allah, "If this is so then let me bring you his head". Nothing could have brought him to say such a thing other than the strength of his faith and the depth of the loyalty which had entered his heart.

One of the ugliest traits of the hypocrites is their refusal to abide by the Shari'ah, which is Allah's law, preferring the rule of the Taaghut to fulfil their own volatile desires. Allah says:

> **Have you seen those (hypocrites) who claim to believe in what has been revealed to you, and in what has been revealed before you, still wish to go for judgement (in their dispute) to the Taaghut while they have been ordered to reject them. But Satan wants to lead them far astray. And when it is said to them: "come to what Allah has sent down and to the Messenger", you (Muhammad) see the hypocrites turn away from you with aversion. So what would happen if a catastrophe befalls them because of what their hands have sent forth? They would come to you swearing by Allah, "We meant no more than goodwill and conciliation!" They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them but admonish them, and speak to them an effective word to reach their inner selves [308]**

Their refusal to rule by the Law of Allah is a negation of their faith, as Allah has said:

> **And they (hypocrites) say: "we have believed in Allah and in the Messenger, and we obey," but then after this a group of them turned away: these are not believers. And when they are called to Allah and His Messenger to judge between them, a party of them refuse and turn away. But if the right is with them, they come to him willingly. Is there some**

---

[306] Sirat Ibn Hisham, 2/292. Tafsir Ibn Kathir, 8/159.
[307] Tafsir Ibn Kathir, 8/159.
[308] *An-Nisa':* 60-63.

sickness in their hearts? Or do they have doubts, or are they afraid that Allah and His Messenger will wrong them in judgement? No, it is they themselves who are the wrongdoers. [309]

Thus, Allah provides a clear means of distinction between the believer and the hypocrite. As for the true believers they follow the Rule of Allah and find their pleasure in it, saying simply, (We hear and we obey), but the hypocrites refuse to do this and react arrogantly. Allah says,

The word of the believers when called to Allah and His Messenger in order to judge between them is that they say: "We hear and we obey." And such are the successful [310]

As for the hypocrites, they oppose and arrogantly refuse the Rule of Allah. Allah says:

And when they are called to Allah and His Messenger to judge between them, a party of them refuse and turn away [311]

One of the hypocrites' despicable actions is forsaking the Muslims and revealing their weaknesses to the disbelievers, Allah says:

Those who, sitting at home, said about their killed brothers, "If only they had listened to us, they wouldn't have been killed". Say: "Avert from yourselves then, if you are indeed truthful." [312]

The Muslims were roundly defeated at Uhud, after the desertion of a third of their army under the leadership of Ibn Ubay, there were similar episodes at Tabuk and elsewhere. Allah speaks of the hypocrites' alliance with the disbelievers, saying:

Give the hypocrites the tidings that there is for them a painful torment. Those who took the disbelievers as allies in preference to the believers. Is it glory which they seek from them? Rather all glory is to Allah [313]

Allah informs us about them:

Those (hypocrites) who wait and watch; if a victory should come your way from Allah, they say: "We were with you, weren't we?" But if the disbelievers should prevail they tell them: "Didn't we have the upper

---

[309] *An-Nur:* 47-50.
[310] An-Nur: 51.
[311] *An-Nur:* 48.
[312] *Aal-Imraan:* 168.
[313] *An-Nisa':* 138-139

hand and didn't we protect you from the believers?" Allah will judge between you on the day of resurrection. And never will Allah grant to the disbelievers a way (to triumph) over the believers. [314]

They are clearly exposed in Surah at-Tawbah. Allah says:

Indeed only those who do not believe in Allah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihad). So in their doubts they waver. Had they wanted to march with you they would have prepared themselves somehow but Allah disliked that they should go, struck them with sloth and it was said to them: "Sit then amongst the idle". If they had gone with you they would have only added confusion; worrying you to stir up trouble; and there are yet amongst you those who would have listened to them. Allah is aware of wrongdoers. They had plotted sedition before, and made things difficult for you until truth came and the command of Allah was made manifest, to their great discomfort. Some of them said: "Grant me leave (to be exempted from Jihad) and put me not in trial". Certainly, they have fallen into trial. And verily, Hell shall surround the disbelievers. If good comes your way (O Muhammad), it grieves them, and if you should know misfortune they say: "For this we were well prepared", and they turn their backs on you rejoicing. [315]

Indeed their absence was no loss for, as Allah has said here, had they gone they would only have caused trouble. Cowards and wastrels they would only carry tales and stir up hatred and discord.[316] Allah said,

And when a Surah is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy amongst them take their leave of you saying, "Allow us to remain with those who sit at home". They are content to be with those (the women) who sit behind. Their hearts are sealed up, so they understand not. [317]

There is much more to them than this, but Allah has warned the believers of them and told His Prophet that had He wished he could have exposed them completely, however they would rather be recognised by the tenor of their words. Allah says:

Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allah knows all your deeds. [318]

---

[314] *An-Nisa':* 141.
[315] *At-Tawbah:* 45-50.
[316] Tafsir Ibn Kathir, 4/100.
[317] *At-Tawbah:* 86-87.
[318] *Muhammad:* 30.

Shortly, we will examine in what way the Companions kept clear of them as well as how the Prophet dealt with them.

The Madinan Period and the Final Separation of the Muslims from their Enemies

The religious education during the Makkan period was characterised by personal spiritual development, patience under hardship, preaching the word and building up the community in numbers, despite the restrictions imposed upon them. The Madinan period, while based upon the same principles and methods, differed from this in its style since the believer's hand was not stayed and they were now able to strike back at their enemies with both strength and confidence[319]. Thus the most prominent feature of this period is the taking up of arms in the defence of religion, Jihad in the cause of Allah. This was the first chapter in the final separation of the allies of Allah from the minions of Satan. This new aspect to the confirmation of the creed came after the Hijrah and presented, in addition to perseverance under hardship and persecution, a new means of defending the faith from the enemy's assault.[320]

There has been extensive discussion by the scholars about Jihad, many verses of the Qur'an deal with it as well as many Ahaadith of the Prophet, but people have been divided in their opinions about the interpretation of these sources, especially in recent times. The shadows cast by the disbelievers, the secularists, the orientalists and their friends in the East, have deeply affected some Muslims.

At a time when the enemies of Islam are all saying that Islam was spread by the sword we find some people, who claim to be scholars or to have some knowledge, twisting the sources to suit whatever defence they see fit to provide. They are seen to be on the defensive, to be fighting a loosing battle, since whenever they begin to have doubts about something they refuse to defend it further. It seems that this attitude has no precedent before the modern age, when world dominance came to rest with the disbelievers and the Muslims' will to fight was broken as they were reduced to servility, weakness and blind obedience.

The greatest of our scholars have written about this subject and what they have said about it is more than sufficient.[321] The important thing here is that we understand the guidance and experience of the Prophet and how he dealt with the enemies of Allah; how he fought them. Imam Ibn al-Qayyim has made some pertinent remarks about this, which, due to the importance of the subject, I would like to quote in full.

---

[319] M.A. al-Misri, *Sabilu ad-Da'wati al-Islamiyya,* p.113, 1st edition, 1400 A.H., *Daar al-Arqam,* Kuwait.
[320] M. Qutb, *Manhaj at-Tarbiyya al-Islamiyya,* 2/70.
[321] Scholars such as Ibn Taymiyyah, Ibn al-Qayyim, Muhammad Ibn Abdul Wahab, Abou al-A'la al-Mawdudi, Sayyid Qutb and Sheikh Sulayman Ben Hamdan, may Allah have mercy upon them.

He said in his book Zaad al-Maa'd: "The first thing which Allah revealed of His Book were the words **(Read in the name of your Lord who created)**, this was the beginning of prophethood, for he was commanded simply to recite the words and had not yet been told to convey them to anyone else. Then the verses were revealed, **(O you who are encloaked, arise and warn)**. So the status of Prophet was conferred by the words "**Read**", and the status of Messenger was conferred by the words "**arise and warn**" and he was told to warn his nearest and dearest, then his clan, then those of the Arabs who were near to them, then to warn all of the Arabs, then to warn humanity and the Jinn. So he did this for more than ten years, after the prophethood was placed upon him. There was neither fighting nor tribute, and he was ordered to restraint, patience and non-violence.

Then he was permitted to leave the city, and to fight. Later he was ordered to fight those who attacked him but not those who left him alone without attacking him. Finally, he was ordered to struggle against the pagan Arabs until all religion was solely for the Sake of Allah Alone. After the command to fight, the disbelievers would be divided into three categories: those who agreed to a truce, those who remained in a state of war, and those who lived under the protection of Islam.

As for those who enjoyed a truce he was commanded to abide by the terms of their agreement, though if they were suspected of treachery their agreement could be revoked. Arms could only be raised against them if their treaty was actually broken. Whoever broke the terms of an agreement would be attacked.

When Surah Baraa' (i.e. Surah At-Tawbah) was revealed it established an irrefutable basis for these divisions; for the Prophet was ordered to struggle against the People of the Book until they either paid tribute or entered into Islam, to fight the pagans and the hypocrites and to be harsh against them. So the Prophet fought the pagans forcefully, and the hypocrites by argument and persuasion.

He was then commanded to revoke all agreements with the pagan Arabs, this split the "contracted people" into three groups. A group whom he was now obliged to fight, these were people who, as a result the rescission of their agreements broke their former terms, rose up against the Muslims and declared war on them. Another group held temporary agreements which they did not break and which were not rescinded. These would be allowed to expire at their appointed times. Those who held to their agreements and did not rise up against the Prophet were left in peace. There was a third group who either held no treaties but did not fight, or who held a permanent agreement. The Prophet was ordered to wait for a period of four months, then a state of war would exist with these people. These are the four months mentioned in the verse, **(And when the four months have passed then slay the disbelievers)**[322]

These four months were calculated from the day of the revelation which was the 10th of Dhul-Hijjah, that is the day of the Pilgrimage, it would then expire on the 10th of Rabi' II. This is not the same as the four months mentioned later in the same Surah,

---

[322] *At-Tawbah:* 5.

Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth; of them four are Sacred. [323]

One of these stands alone, Rajab, and three are consecutive, Dhul-Qa'dah, Dhul-Hijjah and Muharram. There would be no campaign against the pagan Arabs during any of these four months. Since these are not consecutive it is impossible for them to be the same as the four mentioned above. So it is clear that four consecutive months would be given before a state of war could be declared. During this interim period those who broke their agreements were taken to task, and those who had no agreements were given four months, as was also the case with those who held indefinite agreements. Temporary agreements would be allowed to expire at their stated times. Everyone who held temporary agreements accepted Islam before these expired, and tribute was then levied on the Jews and Christians. The status of the disbelievers was settled; there were those with whom the Muslims were at war, those who held treaties, and those who paid tribute.

As agreements and treaties began to expire the situation again began to change, after this the disbelievers fell into only two groups; those who were in a state of war and those who paid tribute. Those who were at war with the Muslims also lived in fear of them, so all those within the realm of the Muslims fell again into three groups: those who believed and submitted, those who surrendered and were protected, and those who lived in fear and made war[324].

The Qur'an has specified the aims of Jihad more than once, at one point it says: **(And fight them until there is no more Fitnah, and the religion will all be for Allah Alone)**[325]. Abdur Rahmaan Ibn Zayd Ibn Aslam said: "and the religion will all be for Allah Alone", means that disbelief should not co-exist with your religion[326]. Allah says:

It is He who has sent His Messenger with Guidance and the Religion of Truth (Islam), to make it superior over all religions even though the Mushrikun like it not. [327]

And also,

For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-

[323] At-Tawbah: 36.
[324] *Zad al-Ma'ad:* (Vol. 3/158-160).
[325] *Al-Anfaal:* 39.
[326] Tafsir Ibn Kathir: Vol.3/597.
[327] *At-Tawbah:* 33.

strong, All-Mighty. Those who, if We give them power in the land, order for Iqaamat asSalaat, to pay the Zakaat, and they enjoin good and forbid the evil. And with Allah rests the end of matters.[328]

Among the aims of Jihad are that Allah alone should be worshipped, that rule should be by His Shari'ah, that humanity should be freed from the worship of created things for the worship of the Lord of Creation, freed from the petty deification of people, freed to experience the Divinity of the One and Single God[329]. It is to liberate the weak and oppressed of the earth,

Why do you not fight in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us, from You, one who will protect, and raise for us, from You, one who will help.[330]

We will now examine the details of how Muslims should dissociate themselves from each group of disbelievers as well as of the rules of Jihad.

Dissociation from the Pagan Arabs:

(1) After the establishment of the Muslim state at Madinah it became necessary to completely uproot pagan power in Makkah and elsewhere in the peninsula. We have just seen Ibn al-Qayyim's explanation of the changing status of the non-Muslims under the authority of the Muslims. This position is based in part upon the following verses from the beginning of Surah At-Tawbah:

Freedom from obligations from Allah and His Messenger to those of the Mushrikun, with whom you made a treaty. So travel freely (O Mushrikun) for four months throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers. And a declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhul-Hijja - the 12th month of Islamic calendar) that Allah is free from all obligations to the Mushrikun and so is His Messenger. So if you (Mushrikun) repent, it is better for you, but if you turn away, then know that you cannot escape (from the punishment of) Allah. And give tidings (O Muhammad) of a painful torment to those who disbelieve. Except those of the Mushrikun with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to

---

[328] *Al-Hajj:* 40-41.

[329] See the chapter entitled *'Al-Jihad Fi Sabeeli Allah'* in S.Qutb's *Ma'alim Fi at-Tariq* and also *Tariq ad-Da'wah Fi Dhilal al-Qur'an*, 1/289.

[330] *An-Nisa': 75.*

them to the end of their term. Surely Allah loves Al-Muttaqun. Then when the sacred Months (the 1st, 7th, 11th, and the 12th months of the Islamic calendar) have passed, then kill the Mushrikun wherever you find then, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and offer prayers perfectly, and pay Zakaat, then leave their way free. Verily, Allah is Oft- Forgiving, Most Merciful (until verse 15).[331]

(2) They were forbidden from the precincts of al-Masjid al-Haram by the command of Allah. Allah says:

O you who believe! Surely the Mushrikun are Najasun (impure). So let them not come near al- Masjid al-Haram after this year, and if you fear poverty, Allah will enrich you, if He Will, out of His bounty. Surely, Allah is all-Knowing, allWise.[332]

Ibn Kathir said: This verse was revealed in the ninth year of the Hijrah and that the Prophet sent Ali along with Abu Bakr to Makkah in order to announce to the pagans, "No pagan shall perform Hajj after this year, and none shall perform the Tawaf around the Ka'bah in a naked state"[333].

(3) Likewise Muslim men were forbidden to marry pagan women:

O you who believe! When believing women come to you as migrants, examine them, Allah is well informed of their faith. And if you know them for true believers, do not return them to the disbelievers, they are not lawful (wives) for the disbelievers, nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent (as their bridal-money) to them. And there will be no sin on you to marry them, if you have paid their bridal-money (Mahr) to them. Likewise, do not hold the disbelieving women as wives, and ask for that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allah. He judges between you. And Allah is All-Knowing, All-Wise.[334]

Ibnu Jarir at-Tabari relates that this was revealed after some Muslim women refugees had come to the Prophet. The day it was revealed Umar Ibn al-Khattab divorced two of his wives whom he had married before Islam[335].

---

[331] *At-Tawbah: 1-15.*
[332] *At-Tawbah:* 28.
[333] Sahih al-Bukhari: Vol. 8/318, Hadith 4655. "The Book of Tafsir", Tafsir Surah *At-Tawbah.*
[334] *Al-Mumtahinah:* 10.
[335] "Tafsir at-Tabari", Vol.26/100, and see also Ibnu al-Qayyim's "Ahkaam Ahl adh-Dhimma", Vol.1/69.

(4) After the establishment of their own state, Muslims were also forbidden from settling in pagan lands. This was in order to shield them from persecution and to reinforce their feelings of community in faith and of reliance upon one another, to the exclusion of the disbelievers. The Prophet said, "I am not responsible for any Muslim who stays among polytheists. They asked: Why, Apostle of Allah? He said: Their fires should not be visible to one another."[336]

Dissociation from the People of the Book

As we discussed earlier, the greatest manifestation of the breach between the Muslims and their enemies is the establishment of Jihad. We should perhaps then mention some of the verses which were revealed with regard to the People of the Book and the basis of the Jihad against them.

In Surah Aal-Imraan we find frequent mention of them and an exposition of their nature:

> **O people of the Book! "Why do you disbelieve in the Aayaat of Allah, while you bear witness (to their truth)". O people of the Book! "Why do you mix Truth with falsehood and conceal the Truth while you know?"[337]**

> **Say: "O people of the Book! Why do you reject the Aayaat of Allah, while Allah is witness to what you do?" Say, "O people of the Book! Why do you stop those who have believed, from the Path of Allah, seeking to make it seem crooked, while you are witnesses? And Allah is not unaware of what you do"[338]**

And again in Surah al-Ma' idah we find,

> **Say: "O people of the Book! Do you criticise us for no other reason than that we believe in Allah, and in (the Revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Faasiqun?" Say (O Muhammad to the people of the Book): "Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, those of whom (some) He transformed into monkeys and swine, those who worshipped Taaghut; such are worse in rank (on the**

---

[336] Sunan Abee Dawud, "Kitaab al-Jihad", Vol.3/105, Hadith 2645, and at-Tirmidhi, "Kitaab as-Seerah", Vol.5/329, Hadith 1604.
[337] *Aal-Imraan:* 70-71.
[338] *Aal-lmraan:* 98-99.

> **Day of Resurrection in the Hell- Fire), and far more astray from the Right Path (in the life of this world)".**[339]

In these verses, and others like them, we find the People of the Book reproached and their wickedness and degradation exposed. Then the Prophet, and the believers, were instructed to tell them that they have no case to stand on until they should abide by the Law of Allah and by His revelations to them.

> **Say (O Muhammad), "O people of the Book! You have nothing till you act according to the Torah, the Gospel, and what has (now) been sent down to you from Your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad) from Your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.** [340]

This verse is one of the most representative of those relating to dissociation from the People of the Book. The military campaigns of the Prophet and his companions against the people of the Book, Banu Qaynuqa', Banu Quraydhah and Banu an-Nadhir, provide additional evidence for the dissociation of the Muslims from them, their active opposition to them and their ridding themselves completely of them. We shall see, in the second part of the book, how they were banished from the entire Arabian Peninsula.

Dissociation from the Hypocrites

The Muslims' singling out of the hypocrites and their renunciation of them are both supported by the Prophet's own example. Ibn al-Qayyim observes that: "the Prophet said that we should take them at face value, leave Allah to deal with what they hide, but confront them with knowledge and truth. Allah told him to oppose them and to be stern with them, but to try to appeal to their better judgement. He was forbidden from praying at their funerals and from visiting their graves. Allah has said that whatever he did He would not forgive them"[341].

We have already seen how the most prominent features of their behaviour are their fondness for the disbelievers, their distaste for Islam and their abandonment of the Muslims. In fact, Allah made this clear in the revelation warning the Muslims to be careful and to keep away from them. In Surah At-Tawbah we were warned to oppose them and to meet them sternly. Sternness towards them would itself be a kind of Jihad: Allah says:

[339] *Al-Ma'idah:* 59-60.
[340] *Al-Ma'idah:* 68.
[341] *Zad al-Ma'ad:* (Vol. 3/161).

> **O Prophet! Strive hard against the disbelievers and the hypocrites, and be stern towards them. Their resting place is Hell, and worst indeed is that destination** [342]

These same words also appear in Surah At-Tahrim, verse 9. Surah At-Tawbah exposed them completely and has even been called, Al-Faadihah, the exposure. Said ibn Jubair reports, in Sahih al-Bukhari, that he had asked Ibn Abbas about this Surah. He said that it was the one that exposed everyone, it kept coming, and coming until they thought that none of them would be left without having been mentioned in it.[343]

In Surah an-Nisa' Allah says:

> **They say: "We are obedient,", but when they leave you (Muhammad), a party of them spend all night planning something other than what you say. But Allah records their nightly (plots). So oppose them and put your trust in Allah, and Allah is Ever All-Sufficient as a Disposer of affairs.**[344]

As for the prohibition of attending their funerals or visiting their graves, Allah says in Surah At-Tawbah:

> **And never pray for any of them (hypocrites) who dies, nor visit his grave. Surely they disbelieved in Allah and His Messenger, and died while they were Faasiqun.**[345]

Ibn Kathir said: "This is a general rule which applies to all whose hypocrisy is known, even though it was actually revealed on account of Abdullah ibn Ubay, the leader of the hypocrites, at Madinah"[346].

The hypocrites excuse for not participating in Jihad was not accepted and so their participation cannot again be permitted. Allah it says:

> **And if Allah brings you back to a group of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, so sit with those who lag behind".**[347]

And again in the same Surah, Allah says:

---

[342] *At-Tawbah:* 73.
[343] Sahih al-Bukhari, Vol. 8/629, Hadith no. 4882, "The Book of Tafsir", Tafsir Surah al-Hashr.
[344] An-Nisa': 81.
[345] *At-Tawbah:* 84.
[346] Tafsir Ibn Kathir: Vol.4/132.
[347] *At-Tawbah:* 83.
* *Rijsun:* That is, *Najasun* (impure). Impure because of their evil deeds.

They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad): Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and His Messenger will observe your deeds. In the end you will be brought back to the All- Knower of the Unseen and the Seen, then He will inform you of what you used to do. They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun*, and Hell is their dwelling place, a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Faasiqun.[348]

As for asking Allah to forgive them, Allah says,

Whether you (Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them, yet even if you ask for their forgiveness seventy times, Allah will not forgive them; because they have disbelieved in Allah and His Messenger and Allah guides not those who are Faasiqun.[349]

And again in the Surah Al-Munaafiqun, Allah says:

And when it is said to them: "Come, so that the Messenger of Allah will ask forgiveness from Allah for you", they turn aside their heads, and you can see them turning their faces away in pride. It does not matter, whether you (Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them, Allah will not forgive them. Verily, Allah guides not those who are Faasiqun. [350]

[348] *At-Tawbah:* 94-96.
[349] *At-Tawbah:* 80.
[350] *AI-Munaafiqun:* 5-6.

Complete Separation of the Believers from their Disbelieving Relations if they are Opposed to Allah and His Messenger

As we related, with respect to the Makkan period, the believers were required to maintain relations with their disbelieving parents and to show respect to their kinsmen on either side, though there was no implication of loyalty to them above that of Religion. The situation changed, however, in the Madinan period, with the establishment of the Muslim state and the declaration of Jihad against the People of the Book and the pagan Arabs. The following verse announced the complete separation of the believer from his unbelieving relations, whether hypocrite or pagan, Christian or Jew. It says,

> **You (Muhammad) will not find a people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even if they were their fathers or their sons, their brothers or their kin. Upon their hearts Allah has written faith and He has strengthened them with a Ruh (proofs, light and true guidance) from Himself. Surely they shall enter gardens under which rivers flow, there they will remain forever. Allah is well pleased with them, and they with Him. These are the Party of Allah. Surely, the party of Allah will be the successful.** [351]

The scholars have noted that this was related to a number of companions, among them Abu Ubayda A'mir ibn al-Jarrah who had killed his father in the battle of Uhud, Abu Bakr who called his son to fight him in the Battle of Badr, Omar who killed his uncle al-Aas ibn Hisham on the same day, about Ali and Hamza who had killed Utbah and Shaybah, sons of Rabi'ah, and al-Waleed ibn Utbah in the battle of Badr[352]. This verse stresses to the complete separation between the partisans of Allah and those of Satan, and requires the believer to commit himself completely to the ranks of the Muslims, to bind himself singly and uniquely to their cause. There is no honour of lineage or descent, no loyalty to kith and kin, no nation nor cast, no race nor class, when such ties violate the will of Allah. Their point of departure was always the creed, whoever held to it was one of the party of Allah, whomsoever the devil had bound himself to, had agreed to abide by falsehood, and so there would be no bond between these and the forces of Allah.[353]

In Surah At-Tawbah the final order of complete separation is issued, and it makes it clear that it is a matter of belief or disbelief, and not a secondary or ancillary issue, Allah says:

---

[351] *Al-Mujadilah:* 22.
[352] *Asbaabu an-Nuzul,* Al-Wahidi, p. 236, and "Tafsir Ibn Kathir", Vol.8/79.
[353] See: *Ad-Dilaal,* Vol.6/3514-3516.

> **O You who believe! Do not take your fathers or your brothers as protectors if they prefer disbelief to faith. Whoever among you takes them for protectors will only be wrongdoers. Say, 'If your fathers, your sons, your brothers, your wives, your kinsmen, the wealth which you have acquired, the commerce in which you fear a decline, or the houses you love - if these are dearer to you than Allah and His Messenger, and striving hard and fighting in His cause, then wait until Allah brings about His Decision (torment). Allah does not guide those who are Al-Faasiqun.** [354]

The command to denounce disbelief is from Allah, even when the disbelievers are fathers or sons. They may not be taken as protectors once they have chosen disbelief over faith[355]. Al-Qurtubi said that verse 23 in Surah At-Tawbah, with regards to the separation of relations between believers and disbelievers would remain so until the Day of Resurrection[356]. He also relates that Ibn Abbas explained the words: "Whoever among you takes them for protectors will only be wrongdoers", saying that it meant that whoever took them for protectors would be disbelievers like them, since whoever is content with disbelief is himself a disbeliever[357].

According to the Qur'an, all good and worthy relations are balanced against the creed and its exigencies. This is why fathers and sons, brothers, wives and other kin, together with property, commerce and the comfort of homes are all balanced against the love of Allah and His Messenger, against the longing for Jihad in His cause; Jihad and all it implies of trial and hardship, fatigue and exhaustion, of discomfort, pain and anxiety, injury and death for one's former ideals and beliefs. This struggle must be free of all loudmouthed boastfulness, vainglory and pride.

Allah does not ask the believers for more than He knows they are capable of; Allah does not task a soul beyond its scope. Indeed it is by His Mercy upon His servants that He has provided them with the strength and endurance to bear these hardships, that He has placed in their hearts a longing and desire to know Allah. This is a greater gift than anyone could imagine. It raises people above weakness and degradation, frees them from the profane bonds of flesh and blood, and leaves them pure as the day they were born[358].

In conclusion, the doctrine of 'alliance and dissociation' was brought to completion in the Madinan period when the Muslim state was established and the bonds of fraternity were based solely on belief. Jihad against the People of the Book, the pagans, and those who violated their treaties was established; the hypocrites were ostracized and abandoned. Finally, all who remained outside the religion of Islam and did not believe in Allah and His Messenger were isolated, even if they were fathers, brothers or wives.

---

[354] *At-Tawbah:* 23-24.
[355] Ibn Kathir, Vol.4/66.
[356] *Ahkaam al-Qur'an,* al-Qurtubi, Vol.8/94.
[357] *Ahkaam al-Qur'an,* al-Qurtubi, Vol.8/94.
[358] S. Qutb, *Fi Dhilal al-Qur'an,* Vol.3/1615.

The Muslims grew in distinction, as they were raised in stature by their faith, and soon began to feel proud to be members of this faith which had brought them glory, status and power in the world. They went on to conquer the East and the West. Muslims today will never again know this glory except by returning to this creed of love and of alliance, for the sake of Allah and His religion and the believers. When they know of them, they must renounce all hypocrites and disbelievers, even when they are their closest of kin. As for respect and dutifulness towards parents, this shall stand until the Day of Resurrection, even if they are disbelievers.

CHAPTER SEVEN: Types of Alliance with non-Muslims

It is perhaps worthwhile detailing the various types of alliance with the non-Muslims and their features in a single chapter, given the nature of our discussion. This is in order that the issues and concerns upon which we have touched should be absolutely clear.

I shall take this opportunity to state that I have not felt it necessary to present a comprehensive legal discussion regarding each of the following points, this is in part due to the complexity of the matter at hand. Suffice it to say that while words or actions may outwardly be those of disbelief, mitigating circumstances may always exist that go beyond mere appearances to stand between the human being and the Creator. The matters which we will detail may take a person out of Islam, as is the case of someone who loves the disbelievers simply because of their disbelief, or they may represent a major infraction, like praising or glorifying the disbelievers. Thus the idea of someone being allied to the disbelievers covers a wide variety of types; some of these have completely left Islam while others stray within its bounds[359].

Islam is actively concerned with the sincerity of devotion to Allah; it requires the absolute renunciation of whatever else one may long for or wish to follow; it seeks to bind the heart to its Lord in hope and fear, in humility and trust. Because, "Whoever gives his heart to a created thing in the hope of help or provision or guidance from it has surrendered his heart to it and so become a worshipper of it. It is well-known that the subjugation of the heart is greater than that of the body. One will not care if one is imprisoned while his heart is imbued with Iman; one could even work out plans to break away. But if the heart is set on something other than Allah, then this is pure humiliation and real subjugation"[360].

Alliance to the disbelievers represents a danger to the whole community and is more serious than the case of the person who abandons belief privately within his own heart. More than a simple change of heart; this act threatens all Muslims since it presents itself as being in the interests of Islam, while it is in fact a denial of Allah, of His Messenger and of the believers. Naturally, spreading this corruption throughout the community is worse than simply spoiling one[361]. A discussion of types of alliance with the disbelievers follows; this is adapted from an article on the contradictions of Islam in the collection, Majmu'at at-Tawhid an-Najdiyyah, by Muhammad Ibn Abdul Wahhab and his sons.

---

[359] Sheikh Abdul-Latif bin Abdur-Rahman al Sheikh, *Ar-Rasa'il alMufida,* p.43.
[360] Ibn Taymiyyah, *Al-Ubudiyyah,* pp.95-96.
[361] Ibn Taymiyyah, *As-Saarim al-Maslul Ala Shaatim ar-Rasul,* p.371.

Twenty Forms of Alliance with the Disbelievers

1: Contentment with the disbelievers

The first type of alliance is represented by contentment with the disbelievers and with their disbelief, including the refusal to acknowledge their disbelief or being in doubt about it. To endorse the validity of any of their religions is an act of disbelief[362]. This matter is made clear by the fact that the disbelievers regard those who aid and abet them, who go along with them and their religion, as being one of them. We have already discussed the position of the scholars, that love and anger of the heart must both be absolute. All of our scholars have agreed that whoever loves the disbelievers for their disbelief is also a disbeliever. Ibn Taymiyyah said with regard to this, "That love and anger of the heart, what attracts it and what revolts it, must be a matter of absolutes, when this is lacking faith is also lacking. As for physical acts, these are dependent upon ability. Once the desires of the heart are complete and clear then the whole being will act upon them, but the reward is for the entire act, even though it may be lacking. Some people's likes and dislikes, the love and anger of their hearts, are according to what they themselves desire, and are not related to any love of Allah and His Messenger. This is a kind of fickleness, and whoever follows it follows his own feckless desire, Allah says: **(And who is more astray than one who follows his own desire with no Guidance from Allah)** (Al-Qasas:50)"[363]. So, Love and happiness are two absolute things, which do not move to and fro. Disbelievers love disbelief and the believers love faith..

2: Reliance on the disbelievers

Relying upon the disbelievers generally for help, assistance or protection, or entering into their religion is the second of these types of alliance. Allah has forbidden this, saying,

> **The believers shall not take the disbelievers as allies in preference to the believers. Whoever does this shall never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you to beware of Him, unto Allah is the final return.[364]**

Ibn Jarir at-Tabari has explained that to take them as "allies" means to seek their help, aid and assistance, to express loyalty to their religion, culture and way of life, in order to help them overcome Muslims. Such people have no claims on Allah. They have cut themselves off from Him, and He from them, by their rejection of His Religion and their acceptance of disbelief. **(Except if you indeed fear a danger from them)**, means if someone is within their power, it is possible to be forced or intimidated into making a show of loyalty to them while harbouring hatred for them in your heart,

---

[362] See: The Contradictions of Islam in *"Majmuat at-Tawhid"*, p.129.
[363] *"Shadharaat al-Balaatin"*, Vol.1/354, and *" Risaalat al-Amr BilMa'ruf'*.
[364] *Aal-Imraan:* 28.

keeping yourself away from their disbelief and refusing to help them against the Muslims.[365]

Allah said:

> **O you who believe! Do not take the Jews and the Christians as protectors, they are protectors of one another, whoever takes them as protectors is one of them. Verily, Allah does not guide an those people who are the Zaalimun [366]**

Imam Ibn Jarir points out that: "Whoever identifies himself with either the Jews or the Christians, in preference to the Muslims, will be considered one of them, he is of their faith and of their nation. No one would take an ally and protector without being in agreement with him and pleased with him. If he finds pleasure in the man then he should feel the same way about his religion; he will also be opposed to whatever contradicts or opposes his comrade; thus they must share the same status and so the judgement upon them is identical"[367].

Ibn Hazm says that Allah's Words: **(Whoever takes them as protectors is one of them)**, means, precisely what they say, that such a person is a disbeliever in the midst of the disbelievers. He says that this is a fact about which no two Muslims could disagree.[368] Ibn Taymiyyah, in his discussion of these same Words, adds that another verse states:

> **And had they believed in Allah and in the Prophet and in what has been revealed to him, then never would they have taken them as protectors [369]**

This indicates that the existence of faith, which was mentioned first, would prevent them from taking these as allies, and would contradict such an act. So loyalty to them and having faith can not inhabit the same heart. This is an example of how the Qur'an explains and supports itself'[370].

Ibn al-Qayyim says that Allah has determined, and there is none more qualified than He to do so, that whoever identifies with the Jews and the Christians and is loyal to them is one of them. Since we have it on the authority of the Qur'an that their allies are one and the same with them, so they must share their status under the law. This is the general principle to be followed. But in the specific instance of the Muslim who has allied himself to them and entered into their religion after having committed himself to Islam, Jizyah is neither required nor accepted from him. In this case it is

---

[365] *Tafsir at-Tabari",* Vol.3/228.
[366] *Al-Ma'idah: 51.*
[367] *Tafsir at-Tabari",* Vol.6/277.
[368] Ibn Hazm, *"Al-Muhalla",* Vol.13/35.
[369] *Al-Ma'idah:* 81.
[370] Ibn Taymiyyah, *"Al-Iman",* p.14.

either Islam or death, since this is clearly a case of apostasy, both in the letter and the spirit of the law. There is no use comparing the pagans, who entered the religion of the Jews or the Christians before the revelation of Islam, with Muslims who adopt these religions now. Whoever entered these religions before the revelation of the Qur'an had chosen a better thing than what he had before, even though neither of them were correct, but for the Muslim to abandon the true faith for falsehood after his own avowal of truth, is not permitted.[371]

Sayyid Qutb differs with at-Tabari and others over this point saying that the Muslim who leans towards the Jews and the Christians is still far from joining their religion. What was in fact meant in this verse were political pacts and alliances, military assistance. He said that these were the things which the verse expressly forbids, and this has nothing to do with actually following their religion. Rather, the Muslims came to imagine that their interests lay in various pacts and alliances with the disbelievers, and that in the light of their common interests and commitments such things would be permitted to them. This was in fact the case when the Arabs allied themselves with Jewish tribes before Islam, and also in the early days of the Hijrah, until Allah forbade them from doing it and revoked these agreements. Allah makes the matter clear with respect to the Muslims who did not make the Hijrah, **(And as to those who believed but did not emigrate, you owe no duty of protection to them until they emigrate)** (8:72). That is to say that alliance is a political and military act, not a religious one.

It is necessary to point these things out here since some people confuse between the tolerance shown to the People of the Book and alliance with them. Loyalty is to Allah and His Messenger and to the Muslims. Some still forget what the Qur'an has said about the People of the Book being allies of one another, joined together in their struggle against Islam. We know this for a certainty and also that they will never be pleased with any Muslim until he abandons his religion for theirs.

The gullible and the blind may persist in thinking that there could be a common path between us to a single goal. Led by the heads of disbelief and denial, they are with the disbelievers so long as these oppose Islam. So let us leave whoever does this and take the Guidance of the Qur'an to heart, **(O you who believe! do not take the Jews and the Christians as protectors)**[372].

3: Agree with Points of Disbelief

A form of alliance is also to agree with them on some points of disbelief, accepting their word against that of Allah. Of their faithlessness Allah says:

---

[371] Ibn al-Qayyim, *"Ahkaam Ahl adh-Dhimma"*, Vol.1/67-69.
[372] Sayyid Qutb, *"Fi Dhilaal al-Qur'an"*, Vol.2/909-910.
* The words *"Jibt* and *Taaghut"* cover wide meaning. It means anything worshipped other than the real God (Allah), i.e. all the false deities, it may be an idol, Satan, graves, stone, sun, star, human being, a Messenger, Jesus the son of Mary, Ezra, Moses, Saints etc.

> **Have you not seen those who were given a portion of the Book? They believe in Jibt* and Taaghut and say to the disbelievers that they are better guided in the way than the believers** [373]

And again,

> **And when a Messenger from Allah came to them confirming what was already with them, a party of those who were given the Book threw away the Book of Allah behind their backs as if they did not know! They followed what the devils gave out (falsely of the magic) in the reign of Sulaiyman.**[374]

Allah informs us that they abandoned the Book of Allah for magic, like many Jews, including some who claim to be Muslims. Anyone from among this community who joins with the disbelievers, whether or not they are People of the Book, and goes along with the falsehood of their words or deeds, will bring upon himself the pain and humiliation of hypocrisy[375]. Unfortunately, many of those who consider themselves to be Muslims today have fallen into something like this. The notion that the People of the Book posses a part of Truth, which we do not, is a common one in "the Muslim world". These people are like parrots, the sons of the nation whose wagging tongues can be heard to say "I believe in Communism as a philosophy", or sometimes they say socialism. They say "Democracy is a good political system and constitutions must be secular". They have taken these principles of disbelief and applied them to the Muslim lands, forcing the people to serve these creeds. To such things they require obedience, submission and service, and any Muslim who calls for a return to the Book of Allah and the Sunnah of His Prophet is declared a public enemy.

An aspect of belief in part of these creeds is the notion of separation of secular from religious authority, the idea that there is no legitimate connection between Islam and politics. This too has its origins in Europe with the struggle between the Church and the remnants of Christian society. But what has Islam got to do with the ideas of Christian reformists? Still the dim-witted feel the urge to bring this poison to the East. They make a travesty of Islam which they claim is only concerned with the relation between the worshipper and his Lord. They say that politics is the realm of politicians and has nothing to do with religion[376].

---

[373] *An-Nisa':* 51.
[374] *Al-Baqarah:* 101-102.

[375] Ibn Taymiyyah, *Al-Fatawa,* Vol.28/199-201.
[376] Several writers have exhaustively written about this issue, like Muhammad al-Bihi, Sayyid Qutb, Muhammad Qutb, Al-Mawdudi and others. For more detailed discussion, see Safar Ben Abdur Rahmaan al-Hawali's "Secularism and its effect on the Muslim World".

4: Seeking the affection of the disbelievers

To seek the love or affection of the disbelievers is to ally yourself to them. Allah forbids such conduct:

> **You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers, or their sons, or their brothers, or their kindred [377]**

Ibn Taymiyyah said: "Allah has informed us that you will not find any believer seeking the affection of those who challenge Allah and His Messenger, since faith itself would prevent this, just as two opposites repel one another. So as long as there is faith, loyalty to the enemies of Allah is impossible. If someone has bound his heart to the disbelievers, then this is proof that his heart also is devoid of faith"[378]. Allah has said:

> **O you who believe! Do not take My enemies and your enemies as friends, Showing affection towards them, while they have disbelieved in the truth that has come to you [379]**

5: Inclining towards the disbelievers

Some incline towards them and thus ally themselves to them. Allah has said,

> **Do not incline towards those who are unjust or the fire will touch you, and you have no protectors other than Allah, nor would you then be helped.[380]**

Al-Qurtubi said: Inclining towards something is really to depend on it and rely upon it for support; to settle comfortably into a situation which pleases you[381]. Qatadah has said that the meaning of the verse is that no Muslim should like the disbelievers or obey their wishes. This also supports the view that those who love innovation and tend to heresy are of two kinds; they may be disbelievers or merely disobedient. The determination is made by association; the companion of the disbeliever is a disbeliever, and the companion of the disobedient is disobedient. You do not find toads taking frogs for friends.

---

[377] *Al-Mujadilah:* 22.
[378] Ibn Taymiyyah, *"Al-Iman"*, p.13.
[379] *Al-Mumtahinah: 1.*
[380] *Hud:* 113.23
[381] "Tafsir al-Qurtubi", Vol.9/108, see also: "Al-Baghawi and alKhazin", Vol.3/256.

Allah says addressing the Prophet:

> **And had We not stiffened your resolve, you might have leant towards them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found no helper against Us.[382]**

Remember, this is addressing the Prophet, the most noble of creation, upon whom be peace, so what about us?[383]

6: Flattery of the Disbeliever's faith

Flattery and adulation of the disbelievers' faith is a common form of alliance with them today. Allah says:

> **They wish that you should compromise (in religious out of courtesy) with them, so they too would compromise with you [384]**

This betrays a defeat of the spirit. When the Muslims saw the disbelievers great rise to power they were dazzled, the misled were convinced that they must have been superior to them in every way, so they abandoned the teachings of their religion in deference to the disbelievers fearing that otherwise they would be called "fanatics". The Prophet mentioned this type of person when he said: "You will follow the ways of those nations who were before you, span by span and cubit by cubit (i.e., inch by inch) so much so that even if they entered a hole of a mastigure, you would follow them." We said, "O Allah's Apostle! (Do you mean) the Jews and the Christians?" He said, "Whom else?"[385]

This flattery started as a small thing and got out of hand. It reached the point of taking some people completely out of Islam. This is a trap which Satan sets for the unsuspecting, so let each Muslim take heed and know that it is he who is the stronger and the one who will prevail, once he adheres to the way Allah has set, to His Shari'ah and the requirements of His creed.

One of the greatest lessons of Islamic history is that the thing which brought the Muslims the greatest degree of success, after their belief in Allah and His Messenger, was their enormous confidence in the greatness of Islam. Omar said, "We were the

---

[382] *Al-Isra':* 74-75.
[383] *Majmu'at at-Tawhid,* p.117.
[384] *Al-Qalam:* 9.
[385] *"Sahih al-Bukhari",* Vol.13/300, Hadith 7320, The Book of alI'tisam', and *"Sahih Muslim",* Vol.4/254, Hadith 2669. The wording is by al-Bukhari.

most insignificant of people but Allah raised us up with Islam, should we ever claim greatness by anything else but the Glory of Allah, Allah will surely humiliate us".[386]

7: Taking of Disbelievers as Friends

To take disbelievers as intimate friends is to ally yourself to them. Allah says:

> **O you who believe! Take not as (your) Bitaanah (friends, helpers, consultants..) those outside your religion (pagans, Jews, Christians and hypocrites), since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Aayat if you understand [387]**

These verses were revealed with regard to a group of the believers who used to have close dealings with the hypocrites and the Jews, since they were at that time friends and neighbours. Allah revealed this verse prohibiting them from taking them as close friends because of the risk this posed to their faith.[388]

What is meant by intimacy here is a closeness of confidence or trust, there are always a few people who are more trusted than others and who enjoy your confidence more than most. Allah has stated the reason for not taking the disbelievers into your trust when He said: **(They will not fail to do their best to corrupt you)**. They would go out of their way and make a special effort to make trouble and create difficulty for you, and then derive pleasure from your pain and misfortune. Their enmity can take the form of slandering the Muslims or of delving into their affairs. It was said that they used to inform the pagans of whatever they discovered.[389]

Abu Dawud reports that the Prophet said, "A person's religion is the same as that of his friend, so each of you should be careful who he takes for friends."[390]

8: Obedience to the Disbelievers

To obey the wishes and desires of the disbelievers is also a form of alliance with them. Allah says,

---

[386] Al-Hakim, *al-Mustadrak,* Vol.1/62 in The Book of Iman.
[387] *Aal-Imran:* 118.
[388] Al-Wahidi, *Asbaab an-Nuzul,* p.68.
[389] See: "Tafsir al-Baghawi", Vol. 1/409, and "Tafsir Ibn Kathir", Vol.2/89.
[390] *"Sunan Abee Dawud",* in 'The Book of al-Adab', Vol.5/168, *"Al- Musnad",* Vol.16/178, Hadith 8398, and at-Tirmidhi, 'The Book of Az-Zuhd', Vol.7/111, Hadith 2379. At-Tirmidhi classifies this Hadith as *Hasan Gharib.*

> **Do not obey those whose hearts We have made heedless of Our Remembrance, those who follow their own desires and whose affairs (deeds) have been lost** [391]

and He said,

> **O you who believe! If you obey those who disbelieve, they will turn you around on your heels, and you will turn back (from Faith) as losers.**[392]

and He also said,

> **The devils do inspire their friends (from mankind) to dispute with you, and if you obey them, then you would indeed be polytheists.** [393]

Ibn Kathir said with regard to this last verse that when the command of Allah and His Shari'ah are put on an equal level with the word of others then this is Shirk. This is also evident in the Verse: **(They have taken their rabbis and their monks as lords in place of Allah)**[394]

9: To Sit with the Disbelievers who Ridicule the Qur'an

To sit with them while they ridicule the Qur'an is to be in league with them. Allah it forbids us to do so, He says:

> **And it has already been revealed to you in the Book (the Qur'an) that when you hear the Verses of Allah being denied and mocked at, then do not sit with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell** [395]

Ibn Jarir at-Tabari explains that this means that if you hear them doing this and do not say anything about it to them then your disobedience in remaining with them is what makes you like them. He further says that the verse clearly prohibits Muslims from sitting with all manner of disbelievers and heretics while they engage in their foolishness.[396] Similarly, the Prophet has said, "Do not visit the houses of those who

---

[391] Al-Kahf 28.
[392] *Aal-Imran:* 149.
[393] *Al-An'am:* 121.
[394] *At-Tauba:* 31, and "Tafsir Ibn Kathir", Vol.3/322.
[395] *An-Nisa':* 140.
[396] "Tafsir at-Tabari", Vol.5/330.

wrong themselves or else you would cry over the same misfortune that would have come to you as had come to them."[397]

10: To Give the Disbeliever Authority over Muslims

To give disbelievers official appointments putting them in positions of responsibility over Muslims is a form of alliance with them. So long as one remains loyal to them it will be impossible to renounce them, faith is unattainable until one is completely free of them. The granting of authority is to recognise and to enhance a person's status, this is incompatible with the proper Islamic attitude towards the disbelievers. It represents a bond of trust which can never exist in the face of the enmity that is in their hearts. Had Muslim rulers been aware of the treachery of the Christians, of how the Europeans had misrepresented Islam, of their great desire for authority over Muslim people, and of their unrelenting effort to achieve this by whatever means, they would have prevented them from some of the progress they have made.

There was once a righteous king whose Prime Minister was a Christian named Abu al-Fadl Ibn Dukhan. He was the most capable of his community, but he was also a thorn in the side of the Muslims and a public embarrassment to them. He was responsible for the foreign missions of Christian and other states, and he was very close to them. He saw to their every need and afforded them every hospitality. No Muslim had access to him regardless of his station. If any Muslim did happen to see him he would neither receive welcome from him nor attention. So it happened that one day the king gathered together the prominent people from the arts and sciences, and other leaders of the community. Their discussion eventually turned to this notorious Christian and they related their grievances about him to the Sultan. One of them remarked that Christians had a poor grasp of arithmetic since they had a tendency to confuse one and three. Allah said: **(Those who say that Allah is one of three have disbelieved)** (5:73), and the poet said, "How could they count; those who have made the One Lord three". Then they asked him how he could trust such a man not to make the same mistake he had made in his religion when he came to apply himself to the affairs of state. Perhaps each time he collected three Dinars for the Sultan he would give one to the state and keep two for himself believing that this was totally correct. They agreed that he survived by concealing his true self from view, though this gnawed away at him from inside. He was later found guilty of treason and killed.[398]

11: Trusting the Disbelievers

Trusting them is to ally yourself to them, while Allah has distrusted them. He says:

---

[397] *Musnad* Ahmad, Vol.8/80, Hadith 5705, "Sahih al-Bukhari", Vol.8/125, Hadith 4419 in 'The Book of Al-Maghazi' and "Sahih Muslim",Vol.4/2185, Hadith 2980 in 'The Book of Zuhd'.
[398] Ibn al-Qayyim, *Ahkam Ahl adh-Dhimma,* Vol.1/242-244.

> **Among the People of the Book is he who, if entrusted with a great treasure, will readily pay it back; and among them there is he who, if entrusted with a single Dinar, will not repay it unless you keep standing over him. That is because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it** [399]

12: To Express Pleasure with the Actions of the Disbelievers

To express pleasure with their actions, to imitate their dress or adopt the refinement associated with their faith is a form of alliance.[400]

13: To Draw Near to the Disbelievers

To enjoy yourself with them, reveal to them your inner feelings, to draw near to them and show them respect is alliance with them.[401]

14: To Aid the Disbeliever in Wrongdoing

To aid or abet them in their wrongdoing is to ally yourself to them. The Qur'an has made this clear in two instances, one concerns Lot's wife, who lent her support to the people of her town and took pleasure in their degradation even informing them about Lot's guests, and again with regard to Noah's wife.[402]

15: To Seek the Advice of Disbelievers

To seek the advice of the disbelievers, lauding them and singing their praises[403] are common forms of alliance to them which have appeared in recent times. We have already seen the rise of the Orientalists, touting their ideas and claiming that they have discovered new scientific methods of inquiry and so on and so forth. Following this others have heralded a new age of progress and civilisation stigmatising Islam and the Muslims as reactionaries, fossils and relics of a former age, left behind by the march of history.

16: To Honour the Disbelievers

---

[399] *Aal-Imran: 75.*
[400] *"Majmu'at at-Tawhid"*, p.117.
[401] *"Majmu'at at-Tawhid"*, p.117.
[402] "Tafsir Ibn Kathir", Vol.6/210.
[403] *Majmu at at-Tawhid"*, p.117, and "Rasaail Saad Ben Atiq", p.101

To honour them and give them grand titles, as many foolish people do today, is to ally yourself to them. You can see some people placing their hands over their hearts upon meeting the disbelievers in a gesture of affection for them. They remove their hats in an act of submission. These acts should inspire fear in their hearts of the Muslims rather than love, since these are some of the most subtle ways imaginable of glorifying and flattering the enemies of Allah, offering them the comfort of love and affection.[404]

Honouring them and giving them silly titles are both ways of magnifying and scrapping up to them. What they properly deserve is disdain and reproach. It is reported in the hadith Sahih that the Prophet forbids us to take the initiative in greeting them, he said: "Do not salute them (Jews and Christians) first, and when you meet them on the road, force them to go to the narrowest part of it[405]"

17: To Live amongst the Disbelievers

To settle down to live in the midst of the disbelievers and increase their numbers is to ally yourself to them.[406] The Prophet said: "Whoever joins the disbelievers and lives amongst them is one of them"[407] And he said: "Don't live with the disbelievers nor join in with them; whoever lives with them or joins in with them is not of us."[408]

18: To Collude with the Disbelievers

To collude with them, help them in their schemes, enter into pacts with them, to spy on their behalf, informing them about the Muslims or fighting in their ranks are all the acts of their allies.[409] This is one of the worst ills from which the Muslims are suffering today. This is what is sometimes called the "Fifth Column". It has spoiled an entire generation and infected every sphere of life from education to politics, the halls of government, the arts, literature, religion and society. Muhammad Qutb said at the end of the English occupation of Egypt, "The white English have left but the brown ones are still with us". These brown Englishmen continue to plague us. The westernised sons of Muslims are the ones who made possible what the enemies of Allah had never dreamed possible. But it will be of no avail. Allah has said: (And Our Word has gone forth before unto our slaves, the Messengers, that they indeed would be victorious, surely it is Our hosts who shall overcome) (37: 171173).

19: To Revile the Muslims and Love the Disbelievers

---

[404] Hamud at-Twijri, *"Tuhfat al-Ikhwan"*, p.19, First Edition, Riyad.
[405] Sahih Muslim, Vol.4/1707, Hadith 2167, 'The Book of As-Salaam', and Abu Dawud, Vol.5/384, Hadith 5205 in 'The Book of Al-Adab'.
[406] Abdul Latif Ben Abdur Rahmaan Aal Sheikh, *Ar-Rasaail alMufidah*, p.64.
[407] Dawud, Kitab al-Jihad, Vol.3/224, Hadith 2787. Albani classifies it as Hasan, see: *"Sahih al-Ja'mi' as-Sagheer"*, Vol.6/279, hadith 6062.
[408] Al-Hakim, *Al-Mustadrak*, Vol.2/141.
[409] Dr. Muhammad Haim Yasin, *"Eemaan, The Basis, Reality and Invalidation of Eemaan"*, p.147.

Those who flee from the lands of the Islam to the lands of disbelief, who revile the Muslims and love the disbelievers are their allies.[410]

20: To Support the Ideologies of the Disbelievers

Those who rush to secular politics, Communism, socialism, nationalism, allying themselves to these ideologies and giving in to them, all are with those to whom they have gone.[411]

Acceptable and Unacceptable Excuses:

Some of those who ally themselves with the disbelievers excuse themselves saying that they were afraid for their jobs, material well-being, social status and so forth. These are all unacceptable excuses and reveal nothing more than a fondness for this world and its pleasures. Allah does not excuse anyone who openly acknowledges loyalty to the disbelievers, obeys them willingly or endorses their religion, except for those who have been forced. He says:

> **Whoever disbelieves after Faith, except for those who have been forced and whose hearts are reinforced with Faith, and who opens his breast to disbelief, on them is the wrath of Allah and theirs is an awful punishment. They preferred the life of this world to the Hereafter. Allah does not guide a disbelieving people [412]**

and He it said,

> **The believers shall not take the disbelievers as allies in preference to the believers. Whoever does this shall never be helped by Allah in any way, except if you indeed fear a danger from them. [413]**

As for feeling love in the heart, this can not be forced upon anyone. Inclining inwardly towards the disbelievers can not be the result of coercion since no one knows what is in the heart of another. As long as, **(the heart is reinforced by Faith)** as Allah says, it is impossible to truly favour them. Whoever does is always a disbeliever. If they overtly declare support for them and act accordingly, then they are disbelievers whose fate is eternal damnation. But if, while favouring them in their

[410] *"Ar-Riddah Bayna al-Ams wal Yawm"*, p.33.
[411] Ibid. p.40.
[412] *An-Nahl:* 106-107.
[413] *Aal-Imran:* 28.

hearts, they neither declare it nor act upon it and appear to live according to Islam, then they are hypocrites whose fate lies in the darkest pit of hell.[414]

Muslims Attitude toward these Aspects:

Alliance and dissociation are both practical aspects of faith which are fundamental to the Muslims' world view. Allah has said,

> **Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taaghut and believes in Allah, then he has grasped the most trustworthy handhold which will never break. And Allah is all-Hearer, All-Knower.** [415]

Allah desires only dignity for all humanity,

> **Verily, We have honoured the Children of Adam.** [416]

When the Muslim is loyal to Allah and His Messenger and to the believers, then he has earned the right to this honour. He will worship Allah as He should be worshipped and will be free of, indeed be opposed to, worshipping of anything other than Allah. But if he instead worships something other than Allah, openly or in secret, putting his trust and loyalty in it, then he would have fallen from the exalted position which Allah had given him and have been reduced to the worship of impulse and desire. This will rip his life to shreds and deprive him of any reward to come. His life will be miserable, even if he claims that he is happy. This is because our view of misery and happiness is related to the sincerity with which one worships Allah and adheres to His Law and His Will. The opposite of this sincerity is the worship of false gods, enslavement to superstition, blind passion and desire. This is the real meaning of misery and the condition of all who reject the Guidance of Allah and His Religion.

As for loyalty to other than the believers, in addition to being an act of disobedience to Allah and of rejection of Him, it is also a source of personal turbulence and instability. You are neither with these nor with those but remain in a state of confusion. Then, everyone seems to have a good opinion and it becomes impossible to tell the difference between truth and falsehood. Everything gets impossibly muddled. Where are the Muslims to be found in all of this. Who will they support, when all around disbelief is proclaimed and imposed upon everyone, when simple minded judgements assert that none of this is contradictory to Islam. Those who commit themselves to socialism, democracy, secularism, nationalism and Communism, will be heard to say that none of this contradicts Islam since religion is

---

[414] Dr. Muhammad Haim Yasin, *"Al-Imaan"*, p.147-148. *Al-Baqarah:* 256.
[415] *Al-Baqarah:* 256.
[416] *Al-Isra':* 70.

only a personal relation with God. Who will the Muslims support when they see the Shari'ah of Allah pushed aside, banished from the Earth to be replaced by the laws and customs of outsiders, laws that claim universal authority over the lives of all citizens and presume to provide guiding principles for society. Laws that claim they do not contradict Islam, in any way, since Islamic law is inappropriate to modern life and civilisation. Whom will the Muslims support when they see the hypocrites claiming to speak in the name of religion, and they know that these are, in fact, its most deadly enemies?

There are many questions which may be raised on this account. But we can still only draw the same conclusions: That it is impossible for the Muslim to be absolutely loyal to Allah, His Messenger and to the believers without a sound understanding of the meaning of Tawhid, without a firm grasp of the meaning of the words "There is no God but Allah and Muhammad is the Messenger of Allah". Everyone must realise what this means and what it requires of those who claim to believe it. After this you must understand the nature of ignorance, Shirk, disbelief, apostasy and hypocrisy, in order that you may never become unwittingly entangled in any of it. No one can appreciate Islam without understanding what it is to be without it. After this there must be a firm grasp of the principles of alliance and dissociation, according to Qur'an and Sunnah. This is to say, alliance is loving and helping the believers regardless of whom they are, regardless of the language they speak and where they come from. There are no bonds of blood, race nor heritage which are stronger than those of belief. A Muslim supports his brother in faith with all his heart, supports him openly with his wealth and with his life. He feels his pain and his pleasure, and he shares his anger. He denounces all Allah's enemies; disbelievers, hypocrites and apostates. His attitude towards them is that of the warrior against the mortal foe, he will struggle with his heart and his tongue, his wealth and his life, he will fight him with his last degree of strength.

If the Muslims realised these things and acted upon them, they would be able to rise above any situation. They would be able to distinguish their friends from their enemies. They would know what Islam requires of them and what the enemies of Islam desire for it. They would be Muslims, who were aware of their duty and glorified in it by Allah, neither weakened nor defeated, as Allah it has said,

> **Do not despair and do not grieve for you shall overcome if you are truly faithful** [417]

Harm will never come to those Allah is with, even if all humanity joined forces against them it would be of no avail except by the will of Allah.

---

[417] *Aal-Imran:* 139.

CHAPTER EIGHT:The Refutation of the Shi'ah and the Khawarij doctrine with regard to Alliance and Dissociation

Some people maintain that the points we have been discussing are in fact adopted from the beliefs of the Shi'ah and Khawarij heterodoxies. They say it is no part of the beliefs that the majority of the Muslims maintain to this day. In response to their claim I can only say that those who deny this doctrine would appear not to understand the meaning of the words "there is no god but Allah". I have already provided ample evidence, including hundreds of verses from the Qur'an and dozens of hadith in support of this position. Since the days of the Prophet, it has been the case that we do not renounce even the smallest aspect of our faith. The claim that we have mistakenly adopted these ideas from the hollow fabrications of whatever heterodox sect are wholly unsupported. Could anyone honestly believe that the man who set the first example in this matter, the Prophet Abraham, upon whom be peace, had adopted it through a faulty understanding of the arguments of the Kharijites or the Shi'ah? This is quite incredible, especially since these people came thousands of years after Abraham.

Alliance and dissociation constitute a fundamental principle of our belief, one that is firmly founded in both the Book of Allah and the Sunnah of His Prophet, upon whom be peace. Needless to say, error is still error, and innovation is still innovation, and these are still the common sources of Khariji and the Shi'ah fiqh. Their understanding rests upon a flimsy grasp of the truth, which has in turn taken them away from the clear text of the Qur'an and the Sunnah, and from the consensus of the community. [But "Neither the rose nor its fragrance are injured by one who fails to notice its scent."] [This is the meaning of a line of poetry the author quotes here; an English quote expressing similar sentiments would be appropriate. If something occurs to you please make a note of it]

<u>The Doctrine of the Khawarij with respect to Alliance and Dissociation</u>

Imam Ibn Hanbal said that the Khawarij renounced the True Faith, contradicted the community, broke away from Islam, and took exception from the majority, in favour of following their own desires. They rose up against the nation brandishing the sword before them, and threatened the lives and property of all who differed with their views. They declared all who failed to endorse their position and who refused to join them to be their mortal enemies. They cursed the companions of the Prophet and his family and charged that they had abandoned the Shari'ah. They renounced them completely and proclaimed them to be disbelievers and an abomination on the earth.

They put forth the falsehood that whoever committed any sin, large or small, and then died without seeking forgiveness for it, would be cast into hell for all eternity.

They accepted only those who followed them and owed no obedience to anyone other than themselves. In fact, there was no vestige of Islam in their beliefs at all; neither in their practice nor in their faith. They were known by many names: Harruriyyah, Azariqah, Najdiyyah, Ibadiyyah, Safriyyah and others, but they were all Khawarij. The Kharijites abandoned the Sunnah and renounced the community in their devotion to innovation and falsehood. [418]

The Khawarij have deviated in understanding the doctrine of alliance and dissociation; they adapted it to their needs. They said that no alliance could exist with anyone who did not agree with the positions of their sect, that any kind of sin was proof of apostasy. With regard to the companions of the Prophet, they approved of Abu Bakr and Omar yet denounced Othman and Ali. This innovation took them outside of Islam and alliances with them were forbidden.

Whether or not the Kharijites adopted a doctrine of alliance and dissociation themselves cannot affect our own creed. Their use of an identical terminology is incidental, the important thing is that our doctrines are based on the Qur'an and the Sunnah. The alliance and dissociation of which the Kharijites speak rests solely upon their own desires and has no relation to the fundamental sources of Islam, the Qur'an and the Sunnah.

The Doctrine of the Shi'ah with regard to Alliance and Dissociation

As for the Shi'ah, they are known to renounce the companions of the Prophet, to insult them and belittle them, except four: Ali, Ammar, al-Miqdad and Salman alFarisi[419]. Al-Ash'ari remarks that they were called, (Raafidah) the "rejectionists" because they rejected the legitimacy of the caliphates of Abu Bakr and Omar.[420]

If the Kharijites had gone beyond all bounds, as we have just seen, then the Shi'ah were no less than them, once we consider their condemnation of the companions of the Messenger of Allah. An important character in the development of this group was Abdullah Ibn Saba', a former Jew, who began to declare a fantastically exaggerated affection for the house of the Prophet, while at the same time disassociating himself from the companions of the Prophet and expressing his enmity towards them. Ibn Kathir said that: "These lost souls (Raafidah) have taken the best of the companions of the Prophet for their enemies, reviling them and cursing them. This in itself is sufficient proof that their minds are twisted and their hearts are back to front. Where is their faith in the Qur'an when they curse those of whom Allah has said He is well

[418] Imam Ahmad Ibn Hanbal, *"Kitab as-Sunnah"*, p.83-85.
[419] Ibid. p.82.
[420] *"Maqaalaat al-Islamiyyeen"*, Vol.1/89.

pleased?[421] According to Ahlu Sunnah, true believers are those who are pleased with whomsoever pleases Allah, and curse whomsoever Allah and His Messenger curse; they stand with the forces of Allah and oppose His enemies; they follow the Messenger and do not change the religion to suit themselves.[422]

The position of the Shi'ah is that no alliance can exist except with those who share in their renunciation of the Sahabah. They claim that no one may stand beside the House of the Prophet, without first denouncing Abu Bakr and Omar[423]. But how could faith continue to exist in the hearts of those who are enraged by two of the most towering personalities of Islam, after the Messenger of Allah?

If you know the history of these people, which is profusely documented, then you will not be surprised by any of this. From the days of the Tatars and the Crusaders, and there after, they have consistently made war on all the people of Islam and allied themselves to their enemies. Ibn Taymiyyah remarked that they stand with whoever wages war against the Majority of the Muslims. This is how they came to be the allies of the Mongols and then of the Christians. Between them and the Europeans there has always been an easy truce, and the Raafidah used to carry horses, weapons and children to Cyprus for the Christians. Whenever the Mongols were defeated they exhibited only pain and remorse, and when they were victorious they celebrated and rejoiced. They persuaded the Tatars to kill the Caliph and the people of Baghdad. The prime minister at Baghdad was a Shi'ah by the name of Ibn al-Alqami ar-Raafidi. It was he who entered into a secret pact with the Mongols that lead to the sack of Baghdad and he issued an order not to fight the Tatars.

Anyone familiar with the history and doctrine of Islam will realise that the Raafidah always lean towards the enemies of the Muslims. For example, when the Fatimids ruled at Cairo they used to first appoint a Jewish prime minister, then a Christian one. Because of this the situation of the Christians in Egypt was considerably improved. Many new churches were erected with the blessings of these hypocrites. It was in this time too that the Crusaders seized control of the coasts of Syria, Lebanon and Palestine, which they were able to hold until the reconquest under Nur ad-Din and Salah ad-Din[424]

Among the descendants of the Raafidah, at present time, is the disbelieving group called an-Nusayriyyah. Muslims have suffered a great deal from this group. Their Kufr is worse than the Kufr of the Jews and Christians, as Ibn Taymiyyah had indicated. They allied with the French when they invaded Shaam (Syria, Lebanon and Palestine), and today they are waging a fierce war against the Muslims in their own lands.

---

[421] Ibn Kathir refers to Allah's verse: (And the first to embrace Islam of the *Muhaajirun* and the *Ansar* and also those who followed them exactly (in Faith) Allah is well-pleased with them as they are well-pleased with Him) *At-Tawbah:* 100.
[422] "Tafsir Ibn Kathir": Vol.4/142.
[423] *"Sharh at-Tahawiyya"*, p.532
[424] *"Al-Fatawa"*, Vol.28/636-637.

Ahlu Sunnah are the only group who are allied to the companions of the Messenger Ai without renouncing any of them; we reserve our anger for what angers them, and we regard love for them as synonymous with religion and faith. We believe that hatred of the companions is the same as disbelief and hypocrisy[425], and so we wash our hands of whomsoever is their enemy, whatever their hue or colour, and have nothing to do with any of them.

---

[425] "Sharh at-Tahhawiyyah", *p.528.*